

## PREFACE

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After the publication of *The New Pali Course* the need for a higher Pali Course was keenly felt by students. To satisfy that need I compiled this volume some years ago but was not able to bring it out owing to the restrictions imposed by war-time controls.

This *Higher Pali Course* is to be considered as Part III of *The New Pali Course*, but I have changed the name as this portion is meant only for the advanced students and not for the beginners.

Professor Geiger's *Pali Literatur und Sprache* is a book well known to learned Orientalists. But as it was in German very few in the East could make use of it. Fortunately, it is now translated into English and published in Calcutta, under the title *Pali Literature and Language*, in 1943. I was very keen to read this book in order to understand its scope, but could not get a copy until 1946, as there were many difficulties in obtaining books from India during the War. I could have spared myself much labour in tracing the passages which contain obscure forms of words if only I had this book before I began my compilation. Professor Geiger has traced a large number of passages containing unusual forms, but his statements are very brief. He shows only the place where a certain word occurs but does not give the full passages or the sentences along with them. Therefore only persons who possess a large number of Pali Texts are able to have full advantage of that book. Here I have reproduced in full the



necessary passages from the texts, indicating at the same time the page numbers and the titles of the volumes from which they were taken. Moreover, his book is a philological treatise while mine deals more with grammar and composition. It would be of greater benefit if students study this book along with that of Dr. Geiger.

There are no exercises in this volume as in *The New Pali Course*. As here I have often to deal with unusual forms of words it is possible to cite only those passages as illustrate such forms. Chapter II of this book treats of the Denominative, Onomatopoetic, and Desiderative verbs. Chapter IV deals with analysis of sentences, which is a new feature in the field of Pali Grammar. As there is no mention of analysis in any of the old Pali Grammars I have had to follow the way of the English Grammars and to invent a new method of treating Pali sentences. It is impossible to gain a thorough knowledge of composing a long sentence without the help of analysis. It also helps to understand the real meaning of intricate passages.

Chapter V is on the syntax of nouns. It shows how a single Case is used in various meanings and also how some Cases come to express the meanings of some other Cases. Each Indeclinable is illustrated by one or more passages which contain them, and their meanings are defined, in alphabetical order, in Chapter VI. Some idioms and difficult passages are explained in Chapter VIII, and some Antithetic forms are given, for the first time in the history of Pali Composition, in the same chapter.

My cordial thanks are due to Dr. O. H. de A. Wijesekera, M.A., Ph.D. of the University of Ceylon



for very kindly revising my work and suggesting several improvements.

A. P. BUDDHADATTA

Aggārāma,

Ambalangoda.

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**Volume and page numbers refer to the editions  
of the Pali Text Society**

- A.**        **Anguttaranikāya.**
- A.A.**     **Commentary on the Anguttara.**
- Apa.**     **Apadāna.**
- Bud.**     **Buddhavaṇsa. (Sinhalese edition).**
- B.L.**     **Buddhist Legends. Edited by Lanman.**
- C.V.**     **The Commentary on Vinaya.**
- D.**        **Dīghanikāya.**
- D.A.**     **The Commentary on Dīgha.**
- D.B.**     **Dialogues of the Buddha.**
- Dh.A.**     **Commentary on the Dhammapada.**
- Dhp.**     **Dhammapada text.**
- G.S.**     **The Gradual Sayings.**
- J.**        **Jātakatṭhakathā.**
- K.S.**     **The Kindred Sayings.**
- M.**        **Majjhimanikāya.**
- N.P.C.**   **The New Pali Course.**
- P.P.**     **The Path of Purity.**
- Ps.B.**     **The Psalms of the Brethren.**
- Ps.S.**     **The Psalms of the Sisters.**
- P.V.**     **The Petavatthu.**
- S.**        **Saṃyuttanikāya.**
- Samp.**     **Samantapāsādikā, (same as C.V.)**
- SN.**     **The Suttanipāta.**
- SN.A.**     **Commentary on the Suttanipāta.**
- Theg.**     **Theragathā.**
- Thig.**     **Therīgāthā.**
- V.M.**     **Vinaya-Mahāvagga.**
- V.II.**     **Vinaya-Cullavagga.**
- Vism.**     **The Visuddhimagga.**
- V.V.**     **The Vimānavatthu.**
- Vbh.**     **The Vibhaṅga.**



# THE NEW PALI COURSE

## PART III

### CHAPTER I

#### MORE DETAILS ABOUT DECLENSIONS AND CONJUGATIONS

The general rules of declension and conjugation are given in the *New Pali Course I* and *II*. There still remain some special declensions and conjugations to be explained.

Masculine nouns ending in *ā* are very rare ; only two nouns, *sā* and *mā*, are found.

#### 1. Declension of *Sā* (= dog. Skt. *śvan*)\*

SINGULAR		PLURAL
Nom. } <i>Sā</i>		<i>Sā, sāno</i>
Voc. }		
Acc. <i>Sānaṇ</i>		<i>Sāne</i>
Ins. } <i>Sānā</i>		<i>Sānebhi, sānehi</i>
Abl. }		
Dat. } <i>Sāssa</i>		<i>Sānaṇ</i>
Gen. }		
Loc. <i>Sāne</i>		<i>Sānesu</i>

The nom. sing. of *mā* (= the moon) occurs in the compound form : *candimā, puṇṇamā*, etc. Other forms of it are seldom met with.

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\*Other variants of Skt. *śvan* are Pali *suṇa* and *suwāna*, declined as a-stems.



## 2 MORE DETAILS ABOUT DECLENSIONS

2. Some masculine nouns, such as *pitu*, *rāja*, have their nom. sing. ending in *ā*. Their Sanskrit equivalents have *r* or *n* as their endings ; but the Pali Grammarians state them as ending in *u* or *a*.

This group consists of :

A. *Atta*, *rāja*, *brahma*, *puma*, *yuva*, *addha*, and *muddha* (with a final *n* in Sanskrit), and *sakha* (whose Sanskrit stem is *sakhi*).

B. *Satthu*, *pitu*, *nattu*, *bhātu*, *bhattu*, *kattu*, *netu*, *sotu*, *jetu*, and many others ending with the suffix *iu* (which have a final *r* in their Sanskrit equivalents).

### 3. Declension of *Puma* (= a male).

	SINGULAR	PLURAL
<i>Nom.</i>	<i>Pumā, pumo</i>	<i>Pumāno, pumā†</i>
<i>Acc.</i>	<i>Pumānaṇ, pumaṇ</i>	<i>Pumāne</i>
<i>Ins.</i>	<i>Pumānā, pumunā, pumena</i>	<i>Pumānebhi, —ehi</i>
<i>Dat.</i>	<i>Pumuno, pumassa</i>	<i>Pumānaṇ</i>
<i>Gen.</i>		
<i>Abl.</i>	<i>Pumānā, pumunā</i>	<i>Pumānebhi, —ehi</i>
<i>Loc.</i>	<i>Pumāne, pume</i>	<i>Pumānesu, pūāsu</i>
<i>Voc.</i>	<i>Puma, pumaṇ</i>	<i>Pumāno</i>

### 4. Declension of *Brahma* (= the Creator).

<i>Nom.</i>	<i>Brahmā</i>	<i>Brahmā, brahmāno</i>
<i>Acc.</i>	<i>Brahmānaṇ, brahmaṇ</i>	<i>Brahmāno</i>
<i>Ins.</i>	<i>Brahmunā</i>	<i>Brahmebhi, —ehi, brahmūbhi, brahmūhi</i>
<i>Abl.</i>		
<i>Dat.</i>	<i>Brahmuno, brahmassa</i>	<i>Brahmānaṇ, brahmūnaṇ</i>
<i>Gen.</i>		



	SINGULAR	PLURAL
<i>Loc.</i>	Brahmani	Brahmesu
<i>Voc.</i>	Brahma, brahme	Brahmāno

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5. Declension of *Yuva* (= a youth).

<i>Nom.</i>	Yuvā	Yuvā, yuvāno
<i>Acc.</i>	Yuvānaṇ, yuvaṇ	Yuvāne, yuve
<i>Ins.</i>	Yuvānā, yuvānena, yuvena	Yuvānebhi, —ehi, yuvebhi, —ehi
<i>Dat.</i>	} Yuvānassa, yuvassa	Yuvānānaṇ, yuvānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Yuvānā, yuvānamhā, yuvānasmā	Yuvānebhi, —ehi, yuvebhi, yuvehi
<i>Loc.</i>	Yuve, yuvamhi, yuvasmiṇ, yuvāne, yuvānamhi, yuvānasmīṇ	Yuvānesu, yuvāsu, yuvesu
<i>Voc.</i>	Yuva, yuvāna	Yuvāno

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6. Declension of *Sakha* (= friend).

<i>Nom.</i>	Sakhā	Sakhā, sakhino, sakhāno, sakhāyo, sakhāro
<i>Acc.</i>	Sakhaṇ, sakhāraṇ, sakhānaṇ	Sakhino, sakhāno, sakhāyo
<i>Ins.</i>	Sakhinā	Sakhārehi, sakhehi, —bhi
<i>Dat.</i>	} Sakhino, sakhissa	Sakhīnaṇ, sakhānaṇ, sakhārānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Sakhinā, sakhimhā, sakhismā, sakhamhā, sakhasmā, sakhāramhā	Sakhārehi, sakhehi, — bhi
<i>Loc.</i>	Sakhe, sakhimhi, sakhismiṇ	Sakhesu, sakhāresu, sakhisu
<i>Voc.</i>	Sakha, sakhā, sakhi, sakhe	Sakhino, sakhāyo, sakhāro



## CONJUGATION OF KARA

## SINGULAR

## PLURAL

7. Declension of *Addha* (= time or path).

<i>Nom.</i>	Addhā	Addhā, addhāno
<i>Acc.</i>	Addhānaṇ	Addhāne
<i>Ins.</i>	Addhunā, addhānena	Addhānebhi, —ehi
<i>Abl.</i>		
<i>Dat.</i>	Addhuno	Addhānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Addhani, addhāne	Addhānesu
<i>Voc.</i>	Addha	Addhā, addhāno

8. Declension of *Muddha* (= the top, the head).

<i>Nom.</i>	Muddhā	Muddhā, muddhāno
<i>Acc.</i>	Muddhaṇ	Muddhe, muddhāne
<i>Ins.</i>	Muddhānā, muddha- nā	Muddhebhi, —ehi
<i>Dat.</i>	Muddhassa	Muddhānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Muddhā, muddhānā	Muddhānebhi, —ehi
<i>Loc.</i>	Muddhani	Muddhānesu
<i>Voc.</i>	Muddha	Muddhā, muddhāno

9. Conjugation of *Kara* (= to do).

(Conjugational sign of which is O).

*Active forms only are given here.*

## PRESENT TENSE

*Parassapada.*

## SINGULAR

## PLURAL

3rd	Karoti, kubbati	Karonti, kubbanti
2nd	Karosi, kubbasi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma



*Attanopada.*

	SINGULAR	PLURAL
3rd	Kurute, kubbate	Kubbante
2nd	Kuruse, kubbase	Kuruvhe, kubbavhe
1st	Kare, kubbe	Kurumhe, kubbamhe

## IMPERATIVE

*Parassapada.*

3rd	Karotu, kubbatu	Karontu, kubbantu
2nd	Karohi, kubbāhi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

*Attanopada.*

3rd	Kurutaṇ, kubbataṇ	Kubbantaṇ
2nd	Karassu, kurussu, kubbassu	Kuruvho, kubbavho
1st	Kare, kubbe	Karomase, kubbā-mase

## POTENTIAL

*Parassapada.*

3rd	Kare, kareyya, kayirā, kubbe, kubbeyya	Kareyyuṇ, kubbey- yuṇ, kayiruṇ
2nd	Kareyyāsi, kubbeyyāsi	Kareyyātha, kubbey- yātha
1st	Kareyyāmi, kubbeyyā- mi	Kareyyāma, kubbey- yāma

*Attanopada.*

3rd	Kayirā, kubbetha	Kubberaṇ
2nd	Kubbetho	Kubbeyyavho
1st	Kare, kareyyaṇ, kub- beyyaṇ	Kareyyāmhe, kub- beyyāmhe



## CONJUGATION OF KARA

## AORIST

*Parassapada.*

## SINGULAR

## PLURAL

3rd	Akarī, kari, akarī, karī, akāsi	Akarīṣu, karīṣu, akāsuṇ, akaṇsu
2nd	Akaro, akari, kari	Akarittha, akāsittha
1st	Akarīṇ, karīṇ	Akarimha, karimha, akarimhā, karim- hā

*Attanopada.*

3rd	Akarā, akarittha, karittha	Akarū
2nd	Akarise	Akarivhaṇ
1st	Akara	Akarimhe

## IMPERFECT

*Parassapada.*

3rd	Akarā, akā	Akarū
2nd	Akaro	Akarattha, akattha, akarotha
1st	Akaraṇ, akaṇ	Akaramhā, akamhā

*Attanopada.*

3rd	Akattha	Akatthuṇ
2nd	Akuruse	Akaravhaṇ
1st	Akarīṇ	Akaramhase

## FUTURE TENSE

*Parassapada.*

3rd	Karissati, kāhati, kā- hiti	Karissantī, kāhanti, kāhinti
2nd	Karissasi, kāhasi, kā- hisi	Karissatha, kāhatha
1st	Karissaṇ, kassaṇ, kā- hāmi	Karissāma, kassā- ma, kāhāma



*Attanopada.*

	SINGULAR	PLURAL
3rd	Karissate, kāhate	Karissante, kāhante
2nd	Karissase, kāhase	Karissavhe, kāhavhe
1st	Karisse, kāhe	Karissāmhe, kāham- he

## CONDITIONAL

*Parassapada.*

3rd	Akarissā, akarissa	Akarissaṇsu
2nd	Akarisse	Akarissatha
1st	Akarissaṇ	Akarissamhā

*Attanopada.*

3rd	Akarissatha	Akarissīṇsu
2nd	Akarissase	Akarissavhe
1st	Akarissaṇ	Akarissāmhase

## Examples. Group 1

1. “ Puññañ ce puriso kayirā  
*Kayirāth* 'etaṇ punappunaṇ.  
 Tamhi chandaṇ *kayirātha*,  
 Sukho puññaassa uccayo ”. *Dhp. v. 118.*
2. “ Sā 'haṇ nūna ito gantvā  
 Yoniṇ laddhāna mānusiṇ  
 Vadaññū sīlasampannā  
*Kāhāmi* kusalaṇ bahuṇ ”. *V.V. 51.*
3. “ Mā 'kāsi pāpakaṇ kammaṇ  
 Āvi vā yadi vā raho ”. *Thig. v. 247.*
4. “ *Kāhinti* khu taṇ kāmā  
 Chātā sunakhaṇ va caṇḍālā ”. *Thig. v. 509.*
5. “ Gahakāraka diṭṭho 'si,  
 Puna gehaṇ na *kāhasi* ”. *Dhp. v. 154.*



6. "Yādisaṇ *kurute* mittañ, yādisañ c'upasevati,  
Sa ve tādisako hoti; sahavāso hi tādiso".  
*J. iv, 436.*
7. "Duddadaṇ dadamānānaṇ  
Dukkarañ kamma kubbatāṇ  
Asanto *nānukubbanti* ;  
Sataṇ dhammo durannayo ". *S. i, 19.*
8. "Sabbhi-r-eva samāsetha,  
Sabbhi *kubbetha* santhavaṇ ". *S. i, 17.*
9. "Dhātū āvenikā natthi,  
Sarīraṇ ekapiṇḍitaṇ ;  
Imamhi Buddhathūpamhi  
*Kassāma* kañcukaṇ mayaṇ ". *Apa. 71.*
10. "Seyyathā pi bhikkhave sā gaddulabaddho  
daḷhe khīle vā thambhe vā upanibaddho tam eva khīlaṇ  
vā thambhaṇ vā anuparidhāvati, anuparivattati".  
*S. iii, 150.*
11. "Dīghassa *addhuno* accayena tassa mahānira-  
yassa puratthimaṇ dvāraṇ avāpuriyati ". *M. iii, 184.*
12. "Atha kho Bhagavā tassa *brahmuno* upari  
vehāsaṇ pallaṅkena nisīdi tejodhātuṇ samāpajjitvā ".  
*S. i, 144.*
13. "Atha kho āyasmā Mahā-Moggallāno taṇ  
*brahmānaṃ* gāthāya ajjhabhāsi ". *S. i, 145.*
14. "Addasā kho so *brahmā* te *brahmāno* dūrato  
va āgacchante ". *S. i, 147.*
15. "Sataṇ sahasānaṇ nirabbudānaṇ  
Āyuṇ pajānāmi tav'āhaṇ, *brahme* ". *S. i, 143.*
16. "Sele yathā *pabbatamuddhani-t-thito*  
Yathā pi passe janataṇ samantato ". *D. ii,*  
*39 ; V.M. 5.*



17. "Tvaṇ yuvā, balasampanno ; kiṇ tayā bhaṭṭi katvā pi yathābalaṇ dānaṇ dātun na vattatī ti?" *Dh. A. ii, 129.*

18. "Saṇvāsena kho, Mahārāja, sīlaṇ veditabbaṇ ; tañ ca kho dīghena *addhunā*, na ittarāṇ". *S. i, 78.*

19. "Sace na vyākariṣṣasi, . . . etth'eva te satta-dhā *muddhā* phalissati". *D. i, 94.*

20. "Yathā, balākayonimhi na vijjati *pumā* sadā, Meghesu gajjamānesu gabbhaṇ gaṇhanti tā sadā". *Apa. 42.*

21. "Tadahu pabbajito santo jātiyā sattavassiko, So pi maṇ anusāseyya, sampaṭicchāmi, *mud-dhanā*". *Sāriputto thero.*

22. "Tattha natthi *hantā* vā *ghātetā* vā *sotā* vā *sāvetā* vā *viññātā* vā *viññāpetā* vā". *D. i, 56.*

### Glossary. Group 1

1. (a) *Kayirā* and *kayirātha* are 3rd person singulars of the Potential, Parassapada and Attanopada respectively.

(b) Should a person perform good, he should do it again and again ; let him turn the desires of his heart thereto, for blissful is the accumulation of good.

2. (a) *Mānusiṃ yoniṃ laddhāna*, having obtained the human state, i.e. having being reborn as a human being.

(b) *Vadaññū*, understanding the supplications of others, i.e. liberal.

3. (a) *Mā 'kāsi* (*mā* + *akāsi* = do not) is Past Tense used in the sense of Present. This often occurs with the prohibitive particle *mā*.



(b) *Āvi vā yadi vā raho*, openly or secretly.

4. (a) *Kāhinti* = karissanti. *Khu* = kho.

(b) Forsooth these sense-desires will act with thee just as a group of hungry low-caste men will treat a dog. (They are used to eat dogs' flesh).

6. (a) *Mittam kurute*, makes a friend.

(b) *Upasevati*, associates.

7. Although the virtuous persons give away things difficult to be given, and do what is difficult to be done, the wicked do not follow them. The way of the righteous is difficult to be followed.

8. *Sabbhi* is Inst. pl. of *Santa* (= the virtuous or good).

*Translation* :—

“ See that with good men only ye consort,  
With good men do ye practise intercourse ”.  
*K.S. i, 26.*

9. (a) *Āvenikā*, separate.

(b) *Ekapiṇḍitam*, compounded in a single lump.

10. Just as, brethren, a dog tied up by a leash to a strong stake or pillar, keeps running round and revolving round and round that stake or pillar.

11. *Avāpuriyati*, is opened.

12. (a) *Vekhasam*, in the sky. Acc. used in the sense of Locative.

(b) *Tejodhātum samāpajjitvā*, having entered the contemplation of the element of heat. (It lightens the body and helps to emit rays).

13. *Gāthāya ajjhabhāsi*, addressed in a stanza.



15. "O Brahma, I know your age to be a hundred thousand Nirabbudas of years". (*Nirabbuda* is an enormous sum consisting of sixty-three cyphers).

16. "As on a crag, on crest of a mountain, standing,  
A man might watch the people far below"  
*D.B.* ii, 32.

17. *Yathābalaṃ . . . vaṭṭati* ? Is it not proper to bestow alms according to your ability ?

18. (a) *Na ittaraṃ*, not in a shorter time.

(b) *Translation* : "It is by life' in common with a person, sire, that we learn his moral character ; and then only after a long interval". *K.S.* i, 105.

19. *Sace na vyākariṣṣasi*, if you do not answer.

20. (a) *Balākā* is a kind of crane.

(b) *Gabbhaṃ gaṇhanti*, become pregnant.

21. (a) *Tadahu*, on the same day. *Aha* is neuter. Its loc. sing. is *tadahe*. Here its last vowel is changed to *u*, or it is used as an indeclinable. *Skt.* tad + ahas > tadaho > tadahu.

(b) *Jātiyā sattavassiko*, seven years old (from birth).

(c) *Sampaṭicchāmi muddhanā*, I will accept (his advice) with my head (bowed down in respect).

22. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer.

9. Declension of *atta* and *rāja* is given in §26, 27, N.P.C. ii. When *rāja* forms the last part of a compound, such as *mahārāja*, it follows the common declension of the masculine nouns ending in *a* in addition to that



peculiar to itself :

*Nom. Sing.* Mahārājo or mahārājā.

*Nom. Plu.* Mahārājā or mahārājāno, etc. to be declined like *purisa* and *rāja*.

### 10. Declension of *santa* (= the virtuous).

	SINGULAR	PLURAL
<i>Nom.</i>	San, santo	Santo, santā
<i>Acc.</i>	San, santan	Sante
<i>Ins.</i>	Satā, santena	Santehi, sabbhi
<i>Dat.</i>	} Sato, santassa	Satan, santānan, satā- nan
<i>Gen.</i>		
<i>Abl.</i>	Satā, santamhā, santasmā, santā	Santehi, sabbhi
<i>Loc.</i>	Sante, santamhi, santasmiṇ	Santesu
<i>Voc.</i>	Santa	Santo, santā

There is another adjective *santa* (= existing) which has not the forms *san* and *sabbhi*, but has *sati* in the loc. sing. and is declined like *gacchanta*.

11. The forms *san*, *sāni*, *sena*, *samhi*, etc. are not to be confounded with those of *santa*. They are from the adjective *sa* (= one's own), and the neuter noun *sa* (= one's possession).

### 12. Declension of *Bhavanta* (= gentleman).

	SINGULAR	PLURAL
<i>Nom.</i>	Bhavan, bho	Bhavanto, bhonto, bhavantā
<i>Acc.</i>	Bhavantan	Bhavante
<i>Ins.</i>	Bhavatā, bhotā, bhavantena	Bhavantehi, —tebhi



	SINGULAR	PLURAL
Dat. } Gen. }	Bhavato, bhoto, bhavantassa	Bhavataṇ, bhavantā- naṇ
Abl.	Bhavatā, bhotā	Bhavantehi, —tebhi
Loc.	Bhavati, bhavante, bhavantamhi,— tasmiṇ	Bhavantesu
Voc.	Bho, bhante	Bhonto, bhavanto

Feminine bases of this are *bhavantī* and *bhotī*, which are to be declined like *kumārī*.

*Note*—(a) There is an indeclinable *bho*, used in both numbers of vocative. *Bhante* also is sometimes reckoned as an indeclinable vocative.

(b) *Bhaddante* has the same meaning as that of *bhante*. Some say that it was originally a combination of *Bhaddaṇ* + *te* (= hail to thee), and afterwards taken as a single word for addressing respectable persons. But there is the word *bhadanta* (= reverend, venerable) from which *bhaddante* may be formed.

13. The three nouns *mātugāma*, *orodha*, and *dāra* are masculine in gender and feminine in sense.

*Mātugāma*, woman, womankind.

*Orodha*, a harem-lady or the whole harem (collectively).

*Dāra*, wife.

These are declined like *purisa*.

*Note*—Adjectives connected with *mātugāma* are sometimes found in feminine, e.g.

“Sallape asihatthena, pisācena pi sallape ;

Na t’eva eko ekāya mātugāmena sallape”. A. iii, 69.



**14. Conjugation of hū (= to be).**

This is the simplified phonetic equivalent of root *bhū*. It takes *ho* as its base in the Present and Imperative Moods and no peculiarity is found in conjugation thereof.

**PREST.** hoti, honti, hosi, hotha, homi, homa.

**IMPER.** hotu, hontu, hohi, hotha, homi, homa.

**POTENTIAL***Parassapada.***SINGULAR****PLURAL**

3rd	Huveyya, heyya	Huveyyuṇ, heyyuṇ
2nd	Huveyyāsi, heyysāsi	Huveyyātha, heyysātha
1st	Huveyyāmi, heyysāmi	Huveyyāma, heyysāma

*Attanopada.*

3rd	Huvetha, hetha	Huveraṇ, herañ
2nd	Huvetho, hetho	Huveyyavho, heyysavho
1st	Huveyyañ, heyysañ	Huveyyāmhē, heyysāmhē

**AORIST***Parassapada.*

3rd	Ahosi, ahu	Ahesuṇ, ahuṇ
2nd	Ahuvo, ahosi	Ahuvattha, ahosittha
1st	Ahosin, ahuṇ, ahuvā-sin	Ahumhā, ahosimhā

*Attanopada.*

3rd	Ahuvā	Ahuvū
2nd	Ahuvase	Ahuvivhaṇ
1st	Ahuva, ahu	Ahuvimhe

**IMPERFECT***Parassapada.*

3rd	Ahuvā	Ahuvū
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	SINGULAR	PLURAL
2nd	Ahuvo	Ahuvattha
1st	Ahuvan	Ahuvamhā

*Attanopada.*

3rd	Ahuvattha	Ahuvatthun
2nd	Ahuvase	Ahuvavhan
1st	Ahuvin	Ahuvamhase

## FUTURE

*Parassapada.*

3rd	Hessati, hehiti, he- hissati, hohissati	Hessanti, hehinti, he- hissanti, hohinti
2nd	Hessasi, hehisi, he- hissasi, hohissasi	Hessatha, hehitha, hehissatha, hohissa- tha
1st	Hessāmi, hehāmi, he- hissāmi, hohis- sāmi	Hessāma, hehāma, hehissāma, hohis- sāma

*Attanopada.*

3rd	Hessate, hehissate, hohissate	Hessante, hehissante, hohissante
2nd	Hessase, hehissase, hohissase	Hessavhe, hehissavhe, hohissavhe
1st	Hessan, hehissan, hohissan	Hessāmhe, hehissām- he, hohissāmhe

## CONDITIONAL

*Parassapada.*

3rd	Ahuvissā	Ahuvissansu
2nd	Ahuvisse	Ahuvissatha
1st	Ahuvissan	Ahuvissamhā

*Attanopada.*

3rd	Ahuvissatha	Ahuvissinsu
2nd	Ahuvissase	Ahuvissavhe
1st	Ahuvissan	Ahuvissāmhase



## Examples. Group 2

1. “ *Mātugāmesu* pana *vigatacchandatāya* *tassā* *sālāya mātugāmānaṃ* *pattiṃ nādaṃsu* ”. *Dh. A. i*, 269.

2. “ *Saṅgharakkhita, mātugāmaṣṣa* *pahāraṃ dātuṃ* *nāsakkhi* ; *ettha mahallakattherassa ko doṣo ti?* ”  
*Dh. A. i*, 303.

3. “ *Tasmā satañ ca asatañ ca*  
*Nānā hoti ito gati :*  
*Asanto nirayaṃ yanti ;*  
*Santo saggaparāyaṇā* ”. *S. i*, 19.

4. “ *Tihi kho, Anuruddha, dhammehi samannāgato* *mātugāmo kāyassa bhedā, param maraṇā, apāyaṃ* *duggatiṃ vinipātaṃ nirayaṃ uppajjati* ”. *A. i*, 281.

5. “ *Tena kho pana samayena rājā Udeno uyyāne* *paricāreti saddhiṃ orodhena ; assosi kho rañño Ude-* *nassa orodho : amhākaṃ kira ācariyo ayyo Ānando* *uyyānassa avidūre aññatarasmiṃ rukkhamūle nisinno* *ti* ”. *V. ii*, 290.

6. “ *Sehi dāreh 'asantuttho vesiyāsu padissati ;*  
*Dissati paradāresu ; taṃ parābhavato mukhaṃ* ”.  
*S.N. v. 108.*

7. “ *Na kho pana mayaṃ passāma bhoto Gotamassa* *yugaṃ vā naṅgalaṃ vā phālaṃ vā pājanaṃ vā ; atha ca* *pana bhavaṃ Gotamo evaṃ āha* ”. *S. i*, 172.

8. “ *Séyyathā pi, bho Gotama, nikkujjitaṃ vā* *ukkujjeyya, paṭicchannaṃ vā vivareyya . . . evaṃ* *eva bhotā Gotamena anekapariyāyena dhammo pakā-* *sito* ”. *D. i*, 110, etc.

9. “ *Bhoti, sace vejjaṃ ānessāmi, bhattavetaṇaṃ* *dātabbaṃ bhavissati* ”. *Dh. A. i*, 25.



10. " Ye *nāgarāje* sahasā haranti  
Dibbā dijā pakkhi visuddha-cakkhū ". *D. ii*,  
258.
11. " Cattāro te *mahārājā* samantā caturō disā  
Daddallamānā aṭṭhaṇsu vane Kāpilavatt-  
have ". *D. ii*, 258.
12. " Vuṭṭhamhi deve caturaṅgule tiṇe  
Sampupphite meghanibhamhi kānane  
Nagantare viṭapisamo sayissaṇ ;  
Tam me mudū *hehiti* tūlasannibhaṇ ". *Theg.*  
*v. 1137.*
13. " Kadā ahaṇ dubbacanena vutto  
Tato-nimittaṇ vimano na *hessam* ? " *Theg. v.*  
1100.
14. " Disvā samudayaṇ vibhavañ ca sambhavaṇ  
Dāyādako *hehisi* aggavādino ". *Theg. v. 1142.*
15. " Pucchatha, bhikkhave, mā pacchā vippaṭisā-  
rino *ahuvattha* . . . na mayaṇ sakkhimha Bhagavantaṇ  
paṭipucchitun ti ". *D. ii*, 155.
16. " *Ahuvā* me sagāmeyyo ;  
*Ahuvā* me pure sakhā ". *S. i*, 36.
17. " Ahaṇ, *bhadante*, *ahuvāsim* pubbe\*  
Sumedhanāmassa jinassa sāvako ". *V. V. 1. 75.*
18. " Pabbajjā vā *hehiti*, maranaṇ vā, na c'eva  
vāreyyaṇ ". *Theg. v. 465.*
19. " Katapuñño'si tvaṇ, Ānanda, padhānam anu-  
yujja, khippaṇ *hohisi* anāsavo ". *D. ii*, 144.
20. " Upako ājivako *huveyya* p'āvuso ti vatvā sīsaṇ  
okampetvā ummaggaṇ gaḥetvā pakkāmi ". *V. M. 8.*

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\* P.T.S. edition has : So 'ham pi bhante ahuvāsi pubbe.



21. "Sāmikā yattha yatth'eva sāni, passeyyuṇ, tattha tatth'eva sāni hareyyuṇ". *M. i*, 366.

22. "Sehi kammehi dummedho Aggidaḍḍho 'va tappati". *Dhp.* 136.

### Glossary. Group 2

1. (a) *Vigatacchandatāya*, because they had not liking (for women).

(b) *Patti*, a share of merit.

3. *Translation* : Therefore, going hence or rebirth of the righteous and the unrighteous is not the same : the wicked go to hell, and the righteous are destined to be born in heaven.

4. *Translation* : Possessed of three qualities, Anuruddha, a woman, on the dissolution of her body after death, is born in hell which is full of misery and woe, and which is a bad fall.

5. (a) *Tena samayena*, at that time. (Inst. used instead of locative).

(b) *Orodha*, harem ladies. (Here it is used as a collective noun).

(c) *Paricāreti*, causes to feast one's senses, or to be attended.

6. Not contented with one's own wives, if one is seen amongst courtesans and the wives of others, that is a cause of one's downfall.

7. (a) *Yuga*, a yoke. (b) *Pājana*, a goad.

8. Just as if a man were to set up that which has been thrown down, or were to reveal that which has



been hidden, just even so has the truth been made known to me, in many a figure, by the venerable Gotama.

10. *Dija*, twice born, i.e. a bird (once in the form of an egg and again as a young one). A brahmin also is called a "twice-born", his consecration being reckoned as a second birth.

11. "So stood those four great kings within the wood  
Of Kapilavatthu, on the four climes  
Shedding effulgent radiance round about".  
*D.B. ii, 288.*

12. When the rain has fallen and the grass (has grown) four-inches high, when the cloud-like wood is in full-bloom, I will lie down (on that grass) like a fallen tree, between the mountains, and the grass will become as soft as cotton to me.

There is a different sense in the translation of this stanza by Mrs. Rhys Davids in her *Psalms of Brethren*, which I cannot accept. It is as follows:—

"And when the god rains on the four-inch grass,  
And on the cloud-like crests of budding woods,  
Within the mountain's heart I'll seated be  
Immobile as a lopped-off bough, and soft  
As cotton down my rocky couch shall seem". *Ps. B. p. 380.*

13. (a) *Tato-nimittam*, on that account.  
(b) *Vimana*, displeased.

14. Having seen the rise and fall of every thing that has come to existence, thou shalt be the heir of the Supreme Teacher.

15. *Mā pacchā vipphaṭṭhino ahuvattha* do not be remorseful afterwards.



## 20 PECULIAR FORMS OF SOME NOUNS

16. *Sagāmeyya*, of the same village.
17. *Ahuvāsim* = ahosiṃ, I was.
18. There should either be my renunciation or death, but not the betrothal.
19. You have acquired much merit, *Ānanda*; be earnest in effort; and you shall soon be free from intoxications.
20. *Upaka*, the ascetic shook his head, saying: "Perhaps it may be, Sir", and went away taking a different path.
21. *Sāni*, one's own things.
22. By his own deeds the fool is consumed as if being burnt with fire.

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## PECULIAR FORMS OF SOME NOUNS AND ADJECTIVES

15. *Arahanta* (= a holy person), *mahanta* (= great), and *brahanta* (= great, big) are declined like the *pr. p.* *gacchanta*; but in the nom. sing. they have the additional form *arahā*, *mahā* and *brahā* respectively.

16. *Jantu* (= a creature) is declined like *garu*; but its nom. and acc. plurals have two additional forms *jantuno*, *jantavo*.

17. *Ādi* is to be declined like *aggi*, but in loc. sing. it has the additional form *ādo*.

It is masculine when it stands for 'the beginning' or 'source'. When it is in the sense of *et cetera* or "so on" it may be masculine or neuter according to its connection.



18. (a) *Brahmacārī* (= a celibate) is to be declined like *pakkhī* ; its nom. pl. is *brahmacārino* ; but in some places *brahmacārayo* is to be found instead of the former.

(b) *Dīpi* (= leopard) is to be declined like *aggi* ; but in some places nom. pl. of it is seen as *dīpino* instead of *dīpayo*.

19. The nouns of the Mano-group are masculine and neuter ; declension of which is given in §28, N.P.C.  
ii. Some of the nouns of this group have an acc. singular ending in o, e.g. *ayo*, *ceto*, *vaco*, *siro*.

## 20. Conjugation of *Asa* (= to be).

*Active Forms only are given.*

### PRESENT TENSE

*Parassapada.*

#### SINGULAR

#### PLURAL

3rd	Atthi (= it is)	Santi (= they are)
2nd	Asi (= thou art)	Attha (= you are)
1st	Amhi, asmi (= I am)	Amha, asma (= we are)

### IMPERATIVE

3rd	Atthu (be it so)	Santu (be they so)
2nd	Āhi (be thou so)	Attha (be you so)
1st	Amhi, asmi (let me be so)	Amha, asma (let us be so)

### POTENTIAL

3rd	Siyā, assa (it may be)	Siyuṇ, assu (they may be)
2nd	Assa	Assatha
1st	Assāmi	Assāma



## PAST TENSE

3rd	Āsi (he was)	Āsiṇsu (they were)
2nd	Āsi (thou wert)	Āsittha (you were)
1st	Āsiṇ (I was)	Āsimha (we were)

Attanopada forms and the forms of the other moods are not found.

## Examples. Group 3

1. "Ahaṇ hi arahā loka ; ahaṇ satthā anuttaro ;  
Eko 'mhi sammāsambuddho, sītibhūto 'smi  
nibbuto". *V. M. 8.*
2. "Tath'eva isayo hiṇsaṇ saññate brahmacārayo  
Adhammacārī khattiyo so saggena virujjhati".  
*Mahābodhi Jātaka. V. 243.*
3. "Pubbe dīpino eḷake khādanti, aham pana eḷake  
dīpino anubandhitvā muru-murū ti khādante addasaṇ".  
*Mahāsupina. J. i, 334-345.*
4. "So parasattānaṇ parapuggalānaṇ cetasā ceto  
paricca pajānāti". *D. i, 79, etc.*
5. "Bālā kumudanāḷehi pabbataṇ abhimanthatha ;  
Giriṇ nakhena khaṇatha ; ayo dantehi khā-  
datha". *S. i, 127.*
6. "Pasanna-netto sumukho  
Brahā uju patāpavā  
Majjhe samaṇasaṅghassa  
Ādicco va virocasi". *SN. v. 550.*
7. "Tatra ce tumhe bhikkhave assatha kupitā vā  
anattamaṇā vā, tumhaṇ yev'assa tena antarāyo".  
*D. i, 3.*



8. "Passiya varapuññalakkhaṇaṇ  
Cakkhu āsi yathā purāṇakaṇ". *Thig. v. 399.*
9. "Mahābandhana-mutto 'mhi ;  
Nihato tvam asi antaka". *S. i, 105, V.M. 21.*
10. "Brahmajacco pure āsiṃ ;  
Udicco ubhato ahu". *Theg. v. 889.*
11. "Ahaṇ tava vasānugo siyaṃ  
Yadi viharāmasse kānanantare". *Thig. v. 375.*
12. "Siyā kho pana bhikkhave ekabhikkhussā pi  
kaṅkhā vā vimati vā . . . magge vā paṭipadāya vā".  
*D. ii, 155.*
13. "Kalyāṇamitte bhajamāno  
Api bālo paṇḍito assa". *Thig. v. 213.*
14. "Arunakā satta janā cakkavattī mahabbalā  
Chattisatimhi āsiṃsu kappamhi manujādhi-  
pā". *Apa. 116.*
15. "Yo etā parivajjeti sappass'eva padā sīro,  
So 'maṇ visattikaṇ loke sato samativattati".  
*Theg. v. 457.*
16. "Seyyathā pi, mahārāja, puriso ābādhiko assa,  
. . . so aparena samayena tamhā ābādhā mucceyya,  
. . . siyā c'assa kāye balamattā. Tassa evam assa :  
Ahaṇ kho pubbe ābādhiko aho siṃ, . . . na ca me āsi  
kāye balamattā ; so 'mhi etarahi tamhā ābādhā mutto".  
*D. i, 72.*
17. "Tesu assa sagāravo ; te c'assu sādhu pūjitā".  
*S. i, 178.*
18. "Namo te Buddhavir 'atthu,  
Vippamutto 'si sabbadhi". *Theg. v. 47.*



19. "Sā . . . tumhehi diṭṭha-dhammassa bhāginī  
*assan ti patthanaṃ akāsi*". *Vimānavatthu Com.*
20. "Kassapassa *vaco* sutvā Alāto etad abravi  
*Yathā bhadanto bhaṇati mayham p'etaṃ va-*  
*ruccati*". *J. vi, 227.*
21. "So kho panāyaṃ akkhāto Vepullo pabbato  
*mahā*". *S. ii, 185.*
22. "Evam eva manussesu daharo ce pi paññavā  
*So hi tattha mahā hoti, n'eva bālo sarīravā*".  
*S. ii, 279.*

### Glossary. Group 3

1. (a) *Arahā*, one who has destroyed the cause of rebirth ; a saint.  
 (b) *Anuttaro satthā*, the Supreme Teacher.  
 (c) *Sītibhūto, nibbuto*, cooled and calmed (of all passions).
2. In the same way, an unrighteous warrior injuring the hermits who are self-controlled and celebrate, is debarred from heaven (*lit. goes against heaven*).
3. *Muru-murū ti*, making such a sound.
4. Penetrating with his own heart the hearts of other beings, of other men, he knows them.
5. "Ye fools, ye seek to cleave a mountain crest  
 With lily-stalks, to dig into a cliff  
 With finger-nails, to chew iron with teeth".  
*K.S. i, 159.*
6. (a) *Pasanna-netto*, having bright eyes.  
 (b) *Sumukho*, with a handsome face.  
 (c) *Brahā, uju, patāpavā*, great, erect and majestic.



7. If you, O monks, on that account, should be angry and hurt, that would stand in the way of your own self-conquest.

8. Having seen the Awakened One who possessed the features of uttermost merits (her) eye was as before.

9. I am freed from a strong bondage, O Evil One, thou art beaten down.

10. (a) *Brahmajacca*, belonging to the brahman caste.

(b) *Udicca*, of high descent; *lit.* northern. Brahmanas of the Northern India are deemed to be high-born.

(c) *Ubhato*, from both sides (that of the father and of the mother).

11. "I would live but to serve thee, an 'thou,  
Would'st abide in the woodland". *Ps. S. 151.*

12. *Paṭipadā*, the line of conduct or means of reaching the goal.

13. *Api bālo paṇḍito assa*, even a fool may become a wise man.

14. *Chattimsatimhi* is a change of gender. *Timeati* and *tiṃsā* are feminine.

15. "But he who shuns it all, as with the foot  
The serpent's head is shunned, he, vigilant  
Doth circumvent this poisoner of the world".  
*Ps. B. 227.*

16. Then just, O king, as if a man were a prey to disease . . . and after a time he were to recover from that illness, and his strength come back to him. Then it would occur to him: "Formerly I was ill, and there



## 26 PECULIARITIES OF SOME FEMININE NOUNS

was no strength left in me; now I am free from that illness”.

17. You must be respectful towards them and must honour them well.

18. *Sabbadhi vip̐pamutto asi*, thou art wholly free (from the bonds of passions).

19. *Tumhehi . . . assaṁ*, may I become a sharer of the blissful state attained by you.

20. *Etad abravi* = *etaṇ abravi*, told this.

22. “So among men a puny lad, if only be he wise,  
Is truly great, not so the fool though large he  
be in size”. *K.S.* ii, 189.

## PECULIARITIES OF SOME FEMININE NOUNS

### 21. Declension of *Ratti* (= night).

	SINGULAR	PLURAL
<i>Nom.</i> }	<i>Ratti</i>	<i>Rattī, rattiyo, ratyo</i>
<i>Voc.</i> }		
<i>Acc.</i>	<i>Rattiṇ</i>	<i>Rattī, rattiyo, ratyo</i>
<i>Ins.</i> }	<i>Rattiyā, ratyā</i>	<i>Rattībhi, rattīhi</i>
<i>Abl.</i> }		
<i>Dat.</i> }	<i>Rattiyā, ratyā</i>	<i>Rattinaṇ</i>
<i>Gen.</i> }		
<i>Loc.</i>	<i>Rattiyā, ratyā, rat- tiyan, ratyaṇ, rat- taṇ, ratto</i>	<i>Rattisu</i>

### 22. Declension of *Nadī* (= river).

<i>Nom.</i> }	<i>Nadī</i>	<i>Nadī, nadiyo, najjo,</i>
<i>Voc.</i> }		<i>najjāyo</i>



	SINGULAR	PLURAL
Acc.	Nadiyaṇ, nadiṇ	Nadī, nadiyo, najjo, najjāyo
Ins. } Abl. }	Najjā, nadiyā	Nadībhi, nadīhi
Dat. } Gen. }	Najjā, nadiyā	Nadīnaṇ
Loc.	Najjaṇ, nadiyaṇ, nadiyā	Nadīsu

23. Declension of *Pokkharanī* (=pond).

Nom. } Voc. }	Pokkharanī	Pokkharanī, pokkha- ranīyo, pokkharañño
Acc.	Pokkharanṇ	Pokkharanī, —ṇīyo, pokkharañño
Ins. } Abl. }	Pokkharanīyā, pokkharaññā	Pokkharanībhi, —ṇīhi
Dat. } Gen. }	Pokkharanīyā, pokkharaññā	Pokkharanīnaṇ
Loc.	Pokkharanīyaṇ,— yā, pokkharaññaṇ, pokkharaññā	Pokkharanīsu

24. Feminine Nouns Ending in *ū*.  
*Jambū* (rose-apple tree).

Nom. } Voc. }	Jambū	Jambū, jambuyo
Acc.	Jambuṇ	Jambū, jambuyo
Ins. } Abl. }	Jambuyā	Jambūbhi, jambūhi
Dat. } Gen. }	Jambuyā	Jambūnaṇ



<b>Loc.</b>	<b>Jambuyan, jambuyā, jambūsu</b>	
	<i>Bhū</i> , the earth.	<i>Sarabhū</i> , the river
		<i>Sarayū</i> .
	<i>Vadhū</i> , a woman.	<i>Sarabū</i> , a house lizard.
	<i>Camū</i> , an army.	<i>Vāmūrū</i> , a women with
		beautiful thighs.
	are declined like <i>Jambū</i> .	

### 25. Conjugation of *Vadā* (= to say).

*Active forms only are given.*

#### PRESENT

*Parassapada.*

	SINGULAR	PLURAL
3rd	Vadati, vadeti, vajjati	Vadanti, vadenti, vaj-janti
2nd	Vadasi, vadesi, vaj-jasi	Vadatha, vadetha, vaj-jatha
1st	Vadāmi, vademi, vajjemi	Vadāma, vadema, vaj-jāma

#### IMPERATIVE

*Parassapada.*

3rd	Vadatu, vadetu, vaj-jatu	Vadantu, vadentu, vaj-jantu
2nd	Vada, vadāhi, vadehi, vajjāhi	Vadatha, vadetha, vaj-jatha
1st	Vadāmi, vademi, vajjāmi	Vadāma, vadema, vaj-jāma

#### POTENTIAL

*Parassapada.*

3rd	Vade, vadeyya, vajje, vajjeyya	Vadeyyuṇ, vajjeyyuṇ, vajjun
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## SINGULAR

## PLURAL

2nd	Vadeyyāsi, vajjāsi	Vadeyyātha, vajjātha
1st	Vadeyyāmi, vajjāmi	Vadeyyāma, vajjāma

## AORIST

*Parassapada.*

3rd	Avadi, vadi, ava- dittha, vadittha	Avaduṇ, vaduṇ, ava- diṇsu, vadiṇsu
2nd	Avado, vado, avadi, vadi	Avadittha, vadittha
1st	Avadiṇ, vadiṇ	Avadimha, — mhā, va- dimha, — mhā

The causative forms of this root are to be formed with suffix *āpe* and not with *e*. If it is formed with *e* it gives a different meaning: *vādeti* means "to sound a musical instrument". But *vadāpeti* means "to cause to speak" or "to make say".

26. Conjugation of *Vaca* (to say).

Simple forms of this base in Present, Imperative and Optative Moods are not found, but causative forms such as *vāceti*, *vācenti* are found.

*Active forms only are given.*

## IMPERFECT

*Parassapada.*

3rd	Avacā	Avacū
2nd	Avaco	Avacuttha
1st	Avacaṇ	Avacumhā

*Attanopada.*

3rd	Avacuttha	Avacatthuṇ
2nd	Avacase	Avacavhaṇ
1st	Avaciṇ	Avacāmhase



## CONJUGATION OF VACA

## AORIST

*Parassapada.*

SINGULAR	PLURAL
3rd Avaci, avacāsi	Avocuṇ, avaciṇsu
2nd Avoco	Avocuttha
1st Avociṇ	Avocumhā

*Attanopada.*

3rd Avoca	Avocu
2nd Avacase	Avocivhaṇ
1st Avociṇ	Avocimhe

## FUTURE

Here *vaca* is changed to *vakkha* which was derived from Skt. future base *vakṣya*.

*Parassapada.*

3rd Vakkhati, vakkhissati	Vakkhanti, vakkhis-
	santi
2nd Vakkhasi, vakkhis-	Vakkhatha, vakkhis-
sasi	satha
1st Vakkhāmi, vakkhis-	Vakkhāma, vakkhis-
sāmi	sāma

*Attanopada.*

3rd Vakkhate, vakkhis-	Vakkhante, vakkhis-
sate	sante
2nd Vakkhase, vakkhis-	Vakkhavhe, vakkhis-
sase	savhe
1st Vakkhaṇ, vakkhissan	Vakkhāmhe, vakkhis-
	sāmhe

## Examples. Group 4

1. "So'haṇ ajja kathaṇ vajjam :  
'Ahaṇ nicco'mhi, sassato' ". *Theg. v. 1200.*



2. " Ehi, sārathi, gacchāhi,  
Rathaṇ nīyātayāh'imaṇ ;  
Ārogyaṇ brāhmaṇiṇ vajjā :  
Pabbajito'dāni brāhmaṇo ". *Thig. v. 323.*
3. (a) " Vandanaṇ dāni vajjāsi  
Lokaṇāthaṇ anuttaraṇ ". *Thig. v. 307.*  
(b) " Vandanaṇ dāni te vajjam  
Lokaṇāthaṇ anuttaraṇ ". *Ibid. v. 308.*
4. Na t'āhaṇ sakkomi vitthārena dhammaṇ desetun ;  
api ca te saṅkhittena atthaṇ vakkhāmi ". *V.M. 40.*
5. (a) " Tumhe hīyo amhākaṇ gehe kiñci aladdhā  
yeva labhimhā ti avocuttha ". *Samp. i, 37.*  
(b) " Ath'etaṇ paṭisanthāraṇ upādāya evam  
avocumhā ti ". *Ibid. i, 37.*
6. " Tena samayena Buddho Bhagavā Uruvelāyaṇ  
viharati najjā Nerañjarāya tīre bodhirukkhamūle ".  
*V.M. 1.*
7. " Najjo yathā nara-gaṇa-saṅghasevitā  
Puthū savantī upayanti sāgaraṇ ". *A. ii, 55.*
8. " Ārāmacetyā vanacetyā,  
Pokkharañño sunimmitā,  
Manussa-rāmaṇeyyassa  
Kalaṇ nāgghanti soḷasiṇ ". *S. i, 233.*
9. " Ekapaṇṇo ayaṇ rukkho,  
Na bhūmyā caturaṅgulo ". *J. i, 508.*
10. " Tato ratyā vivasāne suriyuggamaṇaṇ pati  
Indo Brahmā ca āgantvā maṇ namassinsu  
pañjali ". *Theg. v. 517.*
11. " Atha kho Kosinārakā Mallā āyasmantaṇ Anu-  
ruddhaṇ etad avocum ". *D. ii, 163.*



12. "Upajjhāyo maṇ avacāsi :  
Ito gacchāmi Sīvaka". *Theg. v. 14.*
13. "Papañ ca udapānañ ca ye dadanti upassayaṇ  
Tesaṇ divā ca ratto ca sadā puññaṇ pavad-  
dhati". *S. i, 33.*
14. "Najjāyo supatitthāyo, soṇṇavāluṅka-santhatā  
Acchā savanti ambūni, maccha-gumba-nise-  
vitā". *J. vi, 278.*
15. "Evañ ca vadehi : 'Sādhū kira bhavaṃ Ānando  
yena Subhassa māṇavassa Todeyyaputtassa nivesanaṇ,  
ten'upasaṅkamatu". *D. i, 204.*
16. "Atha kho so māṇavako . . . Subhaṇ māṇavaṇ  
Todeyyaputtaṇ etad avoca : Avocumha kho mayaṇ  
bhoṭo vacaṇena taṇ bhavantam Ānandaṇ". *Ibid, i, 204.*
17. "Yaṇ hi kayirā taṇ hi vade ;  
Yaṇ na kayirā na taṇ vade". *Theg. v. 226.*
18. "Mā maṇ āyasmanto kiñci avacuttha kalyāṇaṇ  
vā pāpakaṇ vā ; aham p'āyasmante na kiñci avkkhāmi  
kalyāṇaṇ vā pāpakaṇ va". *Pārājika-Pāli.*
19. "Mā āyasmā attānaṇ avacaṇiyaṇ akāsi, . . .  
āyasmā pi bhikkhū vadetu sahadhammena ; bhikkhū pi  
āyasmantaṇ vakkhanti sahadhammena". *Ibid.*

#### Glossary. Group 4

1. How I am able to say now : "I am permanent",  
"I am eternal?"
2. Come here, charioteer, go and hand over this  
carriage (to my wife), and inform her that I am in good  
health and have become a monk.



3. (a) Now, express my homage to the Supreme Lord of the world.

4. (a) *Tāhaṃ* = te + ahaṃ.

(b) *Atthaṃ vakkhāmi*, I will explain what is essential.

5. *Ētaṃ paṭisanthāraṃ upādaya*, on account of this friendly treatment.

7. (a) *Naragaṇa-saṅgha-sevitā*, frequented by many groups of people. (b) *Puthu savantī*, flowing separately.

The translation of these lines in the *Gradual Sayings* (ii, 64), purports a different meaning. It is as follows:—

“As rivers bearing multitudes of men  
Flow broadly down to that ocean come”.

They have translated *nara . . . sevītā* as “bearing multitudes of men”, but I translate this compound word as “frequented by many groups of people”.

8. Even a great number of pleasant parks, groves, and beautifully built ponds are not worth one sixteenth part of the beauty (or amiability) of a person.

In the *Kindred Sayings* these lines are translated as follows:—

“The varied beauties of the park, the grove,  
Or lakes of lotuses and lovely line  
For man's enjoyment are of little worth”. *K.S.* i, 297.

Here they have taken *manussa-rāmaṇeyyassa* as “for man's enjoyment”. This is not in accordance with the explanation of the word in its commentary. It is explained as “*manussaramaṇīya-bhāvassa*”. *C.S.* i, 351.

10. (a) *Ratyā vivasāne*, at the end of the night.



(b) *Suriyu . . . pati*, at sunrise. Indeclinable *pati* governs the accusative.

(c) *Pañjalī*, having raised the hands together in salutation.

13. (a) *Papā* is a place to provide water for the thirsty pedestrians.

(b) *Upassaya*, a dwelling place.

14. (a) *Supatittha*, having safe landing or bathing places.

(b) *Soṇṇavāluka-santhatā*, strewn with golden sand.

(c) *Ambūni savanti*, carry water.

17. Let him talk of what he should do, and let not of that which he should not do.

18. *Kiñci kalyāṇaṃ vā pāpakaṃ vā*, anything good or bad.

19. (a) *Mā avacanīyaṃ akāsi*, do not make yourself unexhortable.

(b) *Sahadhammena*, in accordance with the Law or reason.

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27. Declension of the neuter noun *Kamma*  
(= action ; good or bad).

	SINGULAR	PLURAL
<i>Nom.</i>	Kammaṇ	Kammā, kammāni
<i>Acc.</i>	Kammaṇ	Kamme, kammāni
<i>Ins.</i>	Kammunā, kamma- nā, kammena	Kammebhi, kammehi
<i>Dat.</i>	Kammuno, kammassa, Kammānaṇ	
<i>Gen.</i>		
<i>Abl.</i>	Kammunā, kamma- mhā, kammasmā	Kammebhi,—ehi



	SINGULAR	PLURAL
Loc.	Kamme, kammani, kammamhi,— smin	Kammesu
Voc.	Kamma	Kammā, kammāni

*Camma, ghamma, vesma, bhasma* and *paṃsu* have a loc. sing. ending in *-ni* as that of *kamma*.

28. Two nouns *ubhaya* (= both) and *ubha* (= both) are included in the Pronouns. But *ubha* has only plural forms and some of them are peculiar only to itself. The nom. plural *ubho* is derived from Skt. dual *ubhau*.

Declension of *Ubha* (= both). *Plural only*.

Nom. } Ubho	Dat. } Ubhinnan
Acc. }	Gen. }
Ins. } Ubhobhi, ubhohi	Loc. Ubhosu
Abl. }	

Similar in all genders.

29. *Kati* (= how many) also have only plural forms and similarly declined in all genders.

Nom. } Kati	Dat. } Katīnan
Acc. }	Gen. }
Ins. } Katībhi, katīhi	Loc. Katīsu
Abl. }	

Note—*Katipaya* (= some) is differently declined in different genders and numbers.

30. Conjugation of *Dā* (to give).

Active, *Parassapada* forms are given.

### PRESENT

3rd Dadāti, deti

Dadanti, denti



	SINGULAR	PLURAL
2nd	Dadāsi, desi	Dadātha, detha
1st	Dadāmi, demi, dammi	Dadāma, dema, damma

## IMPERATIVE

3rd	Dadātu, detu	Dadantu, dentu
2nd	Dadāhi, dehi	Dadātha, detha
1st	Dadāmi, demi, dammi	Dadāma, dema, damma

## POTENTIAL

*Parassapada.*

3rd	Dade, dadeyya, deyya, dajjā, dajjeyya	Dadeyyuṇ, dajjeyyuṇ, deyyuṇ, dajjuṇ
2nd	Dadeyyāsi, deyyāsi, dajjāsi, dajjeyyāsi	Dadeyyātha, dajjey- yātha, deyyātha, dajjātha
1st	Dadeyyāmi, dajjey- yāmi, dajjāmi	Dadeyyāma, dajjey- yāma, dajjāma

*Attanopada.*

3rd	Dadetha, dajjetha	Daderan, dajjeraan
2nd	Dadetho, dajjetho	Dadeyyavho, dajjavho
1st	Dadeyyan, dajjan	Dadeyyāmhe, dajjā- mhe

## IMPERFECT

*Parassapada.*

3rd	Adadā, adā	Adadu, dadu
2nd	Adado, ado	Adadattha, adattha
1st	Adadan, adan	Adadamhā, adamhā

*Attanopada.*

3rd	Adadattha, adattha	Adadatthuṇ, adatthuṇ
2nd	Adadase	Adadavhan
1st	Adadin	Adadamhase



## AORIST

## SINGULAR

## PLURAL

3rd Adadi, dadi, adāsi

Adadiṇsu, dadiṇsu,  
adaduṇ, daduṇ,  
adaṇsu.

2nd Adado, dado, adāsi

Adadattha, adattha

1st Adadiṇ, dadiṇ, adāsiṇ

Adadimha, —hā ; da-  
dimha, —hā ; ad-  
amha, adāsimha

## FUTURE

3rd Dadissati, dassati

Dadissanti, dassanti

2nd Dadissasi, dassasi

Dadissatha, dassatha

1st Dadissāmi, dassāmi,  
dassaṇ

Dadissāma, dassāma

## CONDITIONAL

3rd Adadissā, dadissā,

Adadissaṇsu, dadis-  
saṇsu

2nd Adadisse, dadisse

Adadissatha, dadis-  
satha

1st Adadissaṇ, dadissaṇ

Adadissamhā, dadis-  
samhā

## Examples. Group 5

1. “ *Ubho khañjā, ubho kuṇi, ubho visamacakkhulā, Ubhinnaṃ piḷakā jātā ; nāhaṇ passāmi Illisaṇ* ”.  
*J. i, 353.*

2. “ *Vāriṇ yathā ghammani ghammatatto Vacā’bhikaṇkhāmi, sutāṇ pavassa* ”. *SN. v. 353 ; Theg. v. 1273.*

3. “ *Etāhaṇ, bhante, Veluvanaṇ uyyānaṇ Buddha-pamukhassa saṅghassa dammi* ”. *V.M. 39.*



4. “*Dehi*, je Ambapāli, amhākaṇ etaṇ bhattaṇ sata-sahassenā” ti. “Sace pi me ayyaputtā Vesālīṇ sāhāraṇ *dajjeyyum*, n’eva *dajjā*’haṇ taṇ bhattan” ti. *V.M.* 232. *D.* ii, 96.

5. “*Kati* jāgarataṇ, *suttā* ? *Kati* suttesu jāgarā ? *Katīhi* rajam ādeti ? *Katīhi* parisujjhati ?” *S.* i, 3.

6. “Disvāna taṇ Devadevaṇ *Tiṇamutṭhiṇ* *adās*’ahaṇ”. *Apa.* 454.

7. “Ekanavute ito kappe yaṇ phalaṇ *adadiṃ* tadā, *Duggatiṇ* nābhijānāmi ; phaladānass’idaṇ phalaṇ”. *Apa.* 449.

8. “Atha brāhmaṇo : ‘yan nūnāhaṇ yaṇ me tīhi māsehi dātabbaṇ *siyā* taṇ sabbaṇ ekadivaseṇ’eva *dadeyyan*’ ti cintetvā ‘Adhivāsetu me bhavaṇ Gotamo’ ti ādim āha”. *Samp.* i, 199.

9. “So gehaṇ gantvā pucchi : ‘Tassa pabbajitassa kiñci *adatthā* ?’ ti. ‘Na kiñci *adamhā*’ ti”. *Ibid.* i, 37.

10. “Yattakaṇ tulitā esā tuyhaṇ dhītā Anopamā, Tato aṭṭhaguṇaṇ *dassam* hiraññaṇ ratanāni ca”. *Thig.* 153.

11. “Dibbagandhaṇ, pavāyantaṇ Yo me pupphagghiyaṇ *adā*”. *Apa.* 102.

12. (a) “Kassako *kammanā* hoti ; Sippiko hoti *kammanā*”. *S.N.* v. 651

(b) “*Kammunā* vasalo hoti ; *Kammunā* hoti brāhmaṇo”. *S.N.* v. 136.

13. “Vejjo evam āha : ‘Mā kir’ ayye pure kiñci *adāsi* ; yadā arogā ahosi tadā yaṇ iccheyyāsi taṇ *dajjeyyāsi*”. *V.M.* 271.



14. “ Parisussati khippam idaṇ kalebaraṇ  
Pupphaṇ yathā *paṃsuni* ātape kataṇ”. *J.*  
ii, 436-8.
15. “ Buddho ca me varaṇ *dajjā*,  
So ca labbhettha me varo”. *Theg. v.* 468.
16. “ Yaṇ tvaṇ apāyesi bahū manusse  
Pipāsite *ghammani* samparete,  
Taṇ te purāṇaṇ vata sīlavattaṇ  
Suttappabuddho’va anussarāmi”. *S. i.* 143.
17. “ So pi tesāṇ gatabhāvaṇ ñatvā vaccakuṭiyā  
padaṇaṇ vivaritvā oruṇha *ubho*hi hatthehi ālumpakāraṇ  
gūthaṇ khādi”. *DhA. ii.* 55.
18. “ Appamatto *ubho* atthe  
Adhigaṇhāti paṇḍito”. *S. i.* 87.
19. “ Tam addasa Mahābrahmā  
Nisinnaṇ *samhi vesmani*”. *J.V.* 60.
20. “ Māno hi te, brāhmaṇa, khāribhāro,  
Kodho dhūmo, *bhasmani* mosavajjaṇ”. *S. i.*  
169.

### Glossary. Group 5

1. Both are lame, both are crooked handed and squint-eyed, both have warts or wens ; therefore I am not able to distinguish the right person, Illisa.

2. (a) *Sutam pavassa*, preach the Norm.

(b) “ As for the cool waters when by heat we suffer,

Thy word we wait for :—rain that we may hear”. *Ps. B.* 410.

3. (a) *Etāham* = etaṇ + ahaṇ.

(b) *Buddha . . . saṅghassa*, to the community of monks headed by the Buddha.



4. (a) *Bhattam* here means not the food but the (invitation for) the meal.

(b) *Sace pi . . .* My lords, were you to offer *Vesālī* together with its sources of revenue, I would not give up that feast.

(c) *Dajjāham* = *dajjaṇ* + *ahaṇ*.

5. How many are sleeping among the wake? How many are awake among the sleeping? Through how many ways does one become unclean? And through how many is one purified?

6. (a) *Devadevaṃ*, God of gods, i.e. the Exalted One.

(b) *Adāsaham* = *adāsiṇ* + *ahaṇ*.

8. *Yaṃ nūna aham*, what if I were to.

10. *Tulitā*, estimated or weighed.

“ . . . whatever she weighs,  
Anopamā thy daughter, I will give  
Eightfold that weight in gold and gems of  
price”. *Ps. S. 86*.

11. (a) *Dibbagandam pavāyantam*, diffusing heavenly odours.

(b) *Pupphagghiya*, a post decorated with festoons or garlands.

13. (a) *Mā pure kiñci adāsi*, do not give anything beforehand.

(b) *Yadā arogā ahosi*, when you will be recovered from the illness. (Here the Aorist is used in the future sense).

14. *Parisussati*, withers.

15. “ Let but the Buddha grant one boon to me,  
And if that boon were mine, ”



16. “ When many men, thirsty and heat-tormented,  
Thou in the past gavest to drink (and saved  
them) :

Lo ! this was thy ‘ rites and good works afore-  
time’.

As one from sleep newly awaked I remember ”.  
K.S. i, 181.

17. (a) *Padaram vivarivā*, having opened the board  
(covering the pit).

(b) *Ālumpakāram*, taking in lumps.

18. A wise and diligent person wins the twofold  
advantages : (that which is good in this life and good in  
life to come).

19. *Samhi vesmani*, in his own mansion.

20. (a) *Khāribhāra*, a burden carried in a pingo  
(= basket).

(b) *Bhasmani mosavajjam*, speaking of untruth  
is compared with ashes.

## PECULIARITIES OF SOME ADJECTIVES AND PRONOUNS

31. The three adjectives *ekacca*, *ekatiya* and *ekac-  
ciya*,\* all having the meaning “ some ”, are to be  
declined as follows :—

### MASCULINE

	SINGULAR	PLURAL
Nom. (a)	Ekacco	Ekacce
(b)	Ekacciyo	Ekacciyā
(c)	Ekatiyo	Ekatiyā

\*All are phonetic variants of the same Skr. *ekatya*.



	SINGULAR	PLURAL
<i>Acc.</i>	(a) Ekaccaṇ	Ekacce
	(b) Ekacciyaṇ	Ekacciye
	(c) Ekatiyaṇ	Ekatiye
	and so on like <i>Nara</i> .	

## FEMININE

<i>Nom.</i>	(a) Ekaccā	Ekaccā, ekaccāyo
	(b) Ekacciyā	Ekacciyā, ekacciyā- yo
	(c) Ekatiyā	Ekatiyā, ekatiyāyo
	and so on like <i>Vanitā</i> .	

## NEUTER

<i>Nom.</i>	} (a) Ekaccaṇ (b) Ekacciyaṇ (c) Ekatiyaṇ	Ekaccāni
<i>Acc.</i>		Ekacciyāni
		Ekatiyāni
		and so on like <i>Nayana</i> .

They have no Vocative forms.

32. Declension of *Amu* (= such and such).

## MASCULINE

<i>Nom.</i>	Asu, asuko, amu, amuko	Amū, asukā, amukā
<i>Acc.</i>	Asukaṇ, amukaṇ, amuṇ	Amū, asuke, amuke
<i>Ins.</i>	Amunā, amukena, asukena	Amūbhi, amūhi, amukebhi, —ehi; asukebhi, —ehi
<i>Dat.</i>	} Amuno, amussa, asukassa, amu- kassa	Amūsaṇ, amūsānaṇ, asukānaṇ, amukā- naṇ
<i>Gen.</i>		



	SINGULAR	PLURAL
<i>Abl.</i>	Amunā, amumhā, amusmā, asu- kamhā, —smā, amukamhā, — smā	Amūbhi, amūhi, asu- kebhi, —ehi ; amu- kebhi, —ehi
<i>Loc.</i>	Amumhi, amusmiṇ, amukamhi, —as- miṇ, asukamhi, —smiṇ	Amūsu, asukesu, amukesu

## FEMININE

<i>Nom.</i>	Asu, asukā, amu, amukā	Amū, amuyo, asu- kāyo, amukāyo
<i>Acc.</i>	Amuṇ, asukaṇ, amukaṇ	Amū, amuyo, asu- kāyo, amukāyo
<i>Ins.</i>	} Amuyā, asukāya, amukāya	Amūbhi, amūhi, asu- kābhi, —āhi, amu- kābhi, —āhi
<i>Abl.</i>		
<i>Dat.</i>	} Amussā, amuyā, asukāya, amukāya	Amūsaṇ, amūsānaṇ, asukānaṇ, amu- kānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Amussaṇ, amuyaṇ, asukāya, —yaṇ, amukāya, —yaṇ	Amūsu, asukāsu, amukāsu

## NEUTER

<i>Nom.</i>	} Aduṇ, asukaṇ, amukaṇ	Adūni, asukāni, amukāni
<i>Acc.</i>		

The remainder is like that of Masculine.

33. Conjugation of *disa* (to see).

*Disa* is often changed to *passa* or *dakkha*.\* The

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\* *Dakkha* is derived as a base from the Skt. future stem *drākṣya-*



original form of this is almost absent in the Active Voice.  
*Active, Parassapada forms only are given.*

## PRESENT

## SINGULAR

## PLURAL

3rd Passati, dakkhati

Passanti, dakkhanti

2nd Passasi, dakkhasi

Passatha, dakkhatha

1st Passāmi, dakkhāmi

Passāma, dakkhāma

So on to be carried like *paca*.

There is no difficulty in constructing Imperative and Optative forms.

## IMPERFECT

3rd Addasā, addakkhā,  
apassā, adissāAddakkhu, —khuṇ,  
addasuṇ, apassuṇ

2nd Addakkho, apasso

Addakkhittha, apassit-  
tha

1st Addakkhaṇ, apassaṇ

Addakkhamhā, apas-  
samhā

## AORIST

3rd Apassi, passi, adak-  
khi, dakkhi, addak-  
khi, addasāsiApassiṇsu, passiṇsu,  
adakkhiṇsu, dak-  
khiṇsu, addasaṇsu,  
addasuṇ2nd Addakkho, apassi,  
passiApassittha, passittha,  
adakkhittha, dakk-  
hittha1st Apassiṇ, passiṇ, ad-  
dakkhiṇ, dakkhiṇ,  
addasaṇ, addasāsiṇApassimha, passimha,  
adakkhimha, dakk-  
himha

## FUTURE

3rd Passissati, dakkhiti,  
dakkhissatiPassissanti, dakkhinti,  
dakkhissanti



SINGULAR	PLURAL
2nd Passissasi, dakkhisi, dakkhissasi	Passissatha, dakkhis- satha
1st Passissāmi, dakkhi- ssāmi	Passissāma, dakkhi- ssāma

Examples. Group 6

1. "Divāvihārā nikkhamma Gijjhakūṭamhi pab-  
bate  
*Addasaṃ* virajaṃ Buddhajaṃ bhikkhusaṅgha-  
purakkhataṃ". *Thig. v. 108.*
2. "Addasa brāhmaṇo Buddhajaṃ  
Vippamuttaṃ nirūpadhiṃ". *Thig. v. 320.*
3. "So addasāsi Sambuddhaṃ  
Nadiṃ Nerañjaram pati". *Thig. v. 309.*
4. "Nadato parisāyaṃ te vādi-dappāpahārino  
Ye te dakkhanti vadaṇaṃ dhaññā te narapuñ-  
gava". *Apa. 533.*
5. "Na vissase ekatiyesu evaṃ  
Agārisu pabbajitesu cā pi". *Theg. v. 1009.*
6. "Saccaṃ kir'evam āhaṃsu narā ekacciyā idha  
Kaṭṭhaṃ uplāvitaṃ seyyo ; na tv'ev'ekacciyo  
naro". *J. i, 326.*
7. "Ahaṃ asuko, asukassa ñātako, suhado ti ādini  
vatvā sallapante pi tena saddhiṃ kathā na kātabbā".  
*Abhayatthera. Rasavāhinī.*
8. "Tena kho pana samayena Bhagavā parito parito  
janapadesu paricārake abbatthite kālakate uppattisu  
vyākaroṭi . . . asu amutra uppanno, asu amutra uppanno  
ti". *D. ii, 200.*



9. "Gopālako sāyaṇhasamayaṇ sāmikānaṇ gāvo niyyādetvā iti paṭisañcikkhati: Ajja kho gāvo *amusmiñ* ca *amusmiñ* ca padese carisū ti". *A. i, 205.*

10. "Ambho purisa, na tvaṇ *addasa* manussesu tatiyaṇ devadūtaṇ pātubhūtaṇ ti?" So evaṃ āha: "Nāddasaṃ, bhante" ti. *A. i, 140.*

11. "Sataṇ eke sahaṣṣānaṇ amanussānaṃ *addasum*; App'eke'nantam *addakkhum*, . . . disā sabbā phuṭā ahu". *D. ii, 256.*

12. "Adamsu te mam'okāsaṇ sodhetuṇ añjasaṇ tadā". *Bud. 13.*  
"Vicinanto tadā *dakkhim* dutiyaṇ sīlapāramaṇ". *Ibid. 13.*

13. "Aniccaṇ aniccato 'ddakkhum,  
Dukkham *addakkhu* dukkhato". *A. ii, 52.*

14. "Idha bhikkhave *ekaccassa* puggalassa appakaṇ sutan hoti". *A. ii, 7.*

15. "Yo sukhaṇ dukkhato 'ddakki,  
Dukkham *addakki* sallato". *S. iv. 207.*

16. "Ye pi hi keci bhikkhave anāgatam addhānaṇ taṇ aniccato *dakkhinti*, dukkhato *dakkhinti*, . . . te taṇhaṇ pajahissanti". *S. ii, 110.*

17. "Sace pi dasa pajjote dhārayissasi, Kassapa,  
N'eva *dakkhiti* rūpāni, cakkhu hi'ssa na vijjati". *S. i, 199.*

18. "Itthī pi hi *ekacchiyā* seyyo posā, janādhipa,  
Medhāvinī sīlavatī sassudevā patibbatā". *S. i, 86.*

### Glossary. Group 6

1. *Divāvihārā*, from the seclusion at noon.
2. (a) *Vippamutta*, freed from the bonds (that bring about rebirth).



(b) *Nirūpadhi*, who has passed all conditions of rebirth.

3. *Nadim . . . pati*, on the banks of the river Ner-añjarā. *Pati* governs the accusative.

4. (a) *Vādīdappāpahārī*, one who removes the pride of the antagonists.

(b) *Narapungava*, the noblest of men. *Pungava* is a bull, in compounds it gives the meaning "noble", or "highest".

5. "Some souls there be on whom none should rely;  
Be the housefolk, or e'en among recluses".  
*Ps. B. 347.*

6. *Uplāvita*, floating on or carried by a stream.

8. Now at that time the Exalted One was wont to make declarations as to the rebirths of such followers (of the doctrine) as had passed away in death, in the countries round about on every side, saying: Such a one has been reborn there, and such a one there.

9. *Iti paṭisañcikkhati*, contemplates thus.

11. Some saw a hundred thousand of the spiritual beings, and some others saw an infinite number of them; all directions were crowded (with them).

13. They saw the impermanent as being such, and misery as being misery.

14. *Suta*, here is learning.

15. Who has seen the pleasure as an ill, and the pain as a piercing dart.

17. He will not see the objects, Kassapa, even if you were to light ten lamps, because he has no eyes to see.



18. (a) *Posā seyyo*, superior to a man. Here *seyyo* is an indeclinable.

(b) *Sassudevā*, (a woman) who considers her mother-in-law as a deity.

(c) *Patibbatā*, a devoted wife.

### 34. Declension of the Interrogative Pronoun

*Kim* (what? which?).

#### MASCULINE

	SINGULAR	PLURAL
Nom.	Ko	Ke
Acc.	Kaṇ	Ke
Ins.	Kena	Kebhi, kehi
Dat.	Kassa, kissa, kissa- ssa	Kesaṇ, kesānaṇ
Gen.		
Abl.	Kamhā, kasmā	Kebhi, kehi
Loc.	Kamhi, kasmīṇ, kimhi, kismīṇ	Kesu

#### FEMININE

Nom.	Kā	Kā, kāyo
Acc.	Kaṇ	Kā, kāyo
Ins.	Kāya	Kābhi, kāhi
Abl.		
Dat.	Kassā, kissā, kāya	Kāsaṇ, kāsānaṇ
Gen.		
Loc.	Kassā, kāya, kassaṇ, kissaṇ, kāyaṇ	Kāsu

#### NEUTER

Nom.	Kaṇ, kiṇ	Ke, kāni
Acc.		

The rest are similar to those of the Masculine.



35. *Koci* (someone), *keci* (some persons), etc. are formed by adding the indefinite interrogative particle *ci* to *Kim* together with its case endings.

*Cana*, another particle of the same kind, is seen added only to the Nom. and Acc. forms of *Kim*. Both these are added sometimes to some other interrogative stems, e.g. *kadāci*, *kudācana*.

### Declension of *Koci* (some one).

#### MASCULINE

	SINGULAR	PLURAL
Nom.	<b>Koci</b>	<b>Keci, kecana</b>
Acc.	<b>Kañci, kiñci, kiñca-</b> <b>naṃ</b>	<b>Keci, kecana</b>
Ins.	<b>Kenaci</b>	<b>Kehici</b>
Dat. } Gen. }	<b>Kassaci</b>	<b>Kesañci</b>
Abl.	<b>Not found</b>	<b>Kehici</b>
Loc.	<b>Kamhici, kasmīñci,</b> <b>kismici, kismiñci</b>	<b>Kesuci</b>

#### FEMININE

Nom.	<b>Kāci</b>	<b>Kāci</b>
Acc.	<b>Kañci, kiñci</b>	<b>Kāci</b>
Ins. } Abl. }	<b>Kāyaci</b>	<b>Kāhici</b>
Dat. } Gen. }	<b>Kāyaci, kassāci</b>	<b>Kāsañci</b>
Loc.	<b>Kāyaci, kāyañci</b> <b>kassañci</b>	<b>Kāsuci</b>

#### NEUTER

Nom. } Acc. }	<b>Kiñci</b>	<b>Kānici</b>
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and so on like those of the Masculine.



## 36. Conjugation of Ñā (to know).

Being of the 5th conjugation, Kiyādigana, this root takes the conjugational sign *nā*. The root is often changed to *jā*, sometimes to *jam*, and seldom to *nā*.

*Active, Parassapada forms only are given.*

## PRESENT

SINGULAR	PLURAL
3rd Jānāti	Jānanti
2nd Jānāsi	Jānātha
1st Jānāmi	Jānāma

Imperative forms *jānātu*, etc. are not difficult to be formed.

## POTENTIAL

The inflection *eyya* after *ñā* is sometimes changed to *iyā* or *ñā*.

3rd Jāniyā, jaññā, jāneyya	Jāneyyū
2nd Jāneyyāsi	Jāneyyātha
1st Jāneyyāmi	Jāneyyāma

## AORIST

Here the conjugational sign *nā* is sometimes dropped.

3rd Ajāni, jāni, aññāsi	Ajāniṣu, jāniṣu, añ- ñāsu
2nd Ajāno, jāno	Ajānittha, jānittha
1st Ajāniṇ, jāniṇ, aññāsiṇ	Ajānimha, jānimha

## FUTURE

3rd Jānissati, ñassati	Jānissanti, ñassanti
2nd Jānissasi, ñassasi	Jānissatha, ñassatha
1st Jānissāmi, ñassāmi	Jānissāma, ñassāma



**37. Conjugation of *Brū* (to say).**(Conjugational sign of which is *a*).*Active, Parassapada forms only are given.***PRESENT**

	SINGULAR	PLURAL
3rd	Brūti, bravīti, bruvīti	Bruvanti
2nd	Brūsi	Brūtha
1st	Brūmi	Brūma

**IMPERATIVE**

3rd	Bruvatu	Bruvantu
2nd	Brūhi	Brūtha
1st	Brūmi	Brūma

**POTENTIAL**

3rd	Bruve, bruveyya	Bruveyyau
2nd	Bruveyyāsi	Bruveyyātha
1st	Bruveyyāmi	Bruveyyāma

**INDEFINITE**For *brū* sometimes *āha* is substituted.

3rd	Āha	Āhu, āhaṃsu
2nd	Brave	Bravittha
1st	Bravaṇ	Bravimha

**IMPERFECT**

3rd	Abravā	Abravū
2nd	Abravo	Abravittha
1st	Abravaṇ	Abravamhā

**AORIST**

3rd	Abravi	Abravuṇ
2nd	Abravo	Abravittha
1st	Abraviṇ	Abravimhā



## FUTURE

SINGULAR	PLURAL
3rd Bravissati	Bravissanti
2nd Bravissasi	Bravissatha
1st Bravissāmi	Bravissāma

## CONDITIONAL

3rd Abravissā	Abravissāṃsu
2nd Abravisse	Abravissatha
1st Abravissāṃ	Abravissāmhā

## Examples. Group 7

1. "Atthi nu kho, bhante, *kiñci rūpaṃ . . . kāci vedanā . . . kāci saññā . . . keci saṅkhārā . . . kiñci viññāṇaṃ niccaṃ dhuvaṃ sassaṭaṃ ?*" *S. iii, 147.*

2. "Kim su chetvā sukhaṃ seti ?  
Kim su chetvā na socati ?  
~~Kissassa~~ ekadhammassa  
Vadhaṃ rocesi Gotama ?" *S. i, 41.*

3. "Tassa mayhaṃ, bhikkhave, etad ahosi : Kim-  
hi nu kho sati jarāmarāṇaṃ hoti ? Kim paccayā jarā-  
marāṇaṃ ? ti". *S. ii, 104.*

4. "Evaṃ vilapamāṇaṃ taṃ Ānandaṃ āha Gotamī :  
'Na yuttaṃ socituṃ putta, hāsakāle upatṭhite'.  
*Apa. 534.*

5. "Allavatthā allasirā sabbe'va pañjalīkatā  
Buddhassa pāde nipatitvā idaṃ vacanam  
*abravum*". *Apa. 46.*

6. "Tava ratanavarassa dhammaṃ sutvā  
Karissāmi ti ca *bruvittha* Chatto". *V. V. p. 52.*



7. “Evañ ce taṇ jano jaññā, yathā jānāmi taṇ ahaṇ,  
Ārakā parivajjeyya gūthaṭṭhānaṇ va pāvuse”.  
*Theg. v. 1153.*
8. “Yaṇ tvaṇ kāmaratiṇ brūsi,  
Aratī dāni sā mama”. *Thig. v. 58, 141, 234.*
9. “Vuṭṭhahitvā samādhimhā Satthā loke anuttaro  
Mama kammaṃ pakittento idaṇ vacanam  
abravi”. *Apa. 69.*
10. “Kim etaṇ bhavaṇ Gotamo āha ? Puna bhavaṇ  
Gotamo bravitū ti”. *D. i, 95.*
11. “Pupphāsaṇaṇ paññāpetvā sādhu-cittaṇ mano-  
ramaṇ  
Narasārathinaṇ aggaṇ idaṇ vacanam abra-  
vim”. *Apa. 69.*
12. “Ye kho keci kāyena duccaritaṇ caranti, . . .  
tesaṇ appiyo attā ; kiñcā pi te evaṇ vadeyyaṃ : ‘piyo  
me attā’ti ; atha kho tesaṇ appiyo attā ; taṇ kiṇsa  
hetu ? ” *S. i, 72.*
13. “Atha kho Bhagavā imaṇ udānaṇ udānesi :  
aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇ-  
ḍañño’ti”. *V.M. 12.*
14. “Yathā-katham pana tvaṇ bhikkhu mayā  
saṅkhittena bhāsitaṇ vitthārena atthaṇ ājānāsi ti ? ”  
*S. iii, 75.*
15. “Atha Bhagavā kiṃiñcid eva pakaraṇe bhik-  
khusaṅghaṇ paṇāmetvā pubbaṇhasamayaṇ nivāsetvā  
patta-civaram ādāya Kapilavatthuṇ piṇḍāya pāvisi”.  
*S. iii, 91.*
16. “Eko va Bhagavā tasmiṇ samaye viharitukāmo  
hoti, na Bhagavā tasmiṇ samaye kenaci anubandhitab-  
bo ”. *S. iii, 95.*



17. Jetṭhaka-pesakārassa bhariyā *kenacid* eva karaniyena Bārāṇasiṇ gacchantī te pacceka-Buddhe disvā vanditvā : ‘ *Kim* bhante, avelāya āgatatthā ? ’ ti pucchi”. *DhA.* i, 290.

18. “ Yassa *kassaci*, Ānanda, cattāro iddhipādā bhāvitā bahulīkatā, . . . so ākaṇkhamāno kappañ vā tiṭṭheyya, kappāvasesañ vā”. *D.* ii, 103.

19. “ Paṇḍitā h’āvuso, manussā vīmaṇsakā : *kisimim* pan’āyasmantānaṇ chandarāga-vinayakkhāyī satthā ti”. *S.* iii, 7.

20. “ Ye *keci* pupphagandhā, vassikaṇ tesañ aggam akkhāyati”. *S.* iii, 153.

### Glossary. Group 7

1. Pray, lord, is there any material form, any feeling, any perception, any activities that are stable, unchanging and eternal ?

2. (a) *Kissassa ekadhammassa*, of what a single thing.

(b) *Vadham*, destruction.

3. Then, brethren, this came to me :—What now being, does decay and death come to be ? What conditions decay and death ?

4. *Hāsakāle upatṭhite*, when occasion to be joyful has come.

5. (a) *Allavatthā allasirā*, with wet clothes and hair.

(b) *Pañjalīkatā*, raising their clasped hands (in salutation).

6. *Tava ratanavarassa*, of thou who art likened to a precious gem.



7. " Did but folk know thee as thou art, as I  
Do know thee, they would shun thee from afar  
As they would shun a cesspool in the rains".  
*Ps. B. 384.*
8. (a) *Kāmarati*, enjoyment of sensual pleasures.  
(b) *Arati*, non-attachment.
9. (a) *Vuṭṭhahitvā samādhimhā*, having roused  
himself from trance.  
(b) *Pakittento*, praising or describing.
11. (a) *Sādhucittam*, well-decked.  
(b) *Narasārathinam aggam*, the highest of those  
who train the people.
12. They who act wrongly in deed, for them the self  
is not dear ; even though they were to say : ' Dear to  
us is the self ', nevertheless the self is for them not dear.
13. *Udānam udānesi*, uttered a joyful utterance.
14. *Yathā katham*, in what way ? How so then ?
15. Then the Exalted One, having condemned the  
Order of brethren for some offence, robed himself in the  
forenoon, took bowl and robe and entered Kapilavat-  
thu for alms.
17. *Kenacid eva karaṇīyena*, with some business.
18. Ānanda, whosoever has developed and practised  
the four paths to *Iddhi*, he, should he desire it, could  
remain for an aeon or for that portion of the aeon which  
had yet to run.
19. Friends, the wise men of an inquiring mind will  
ask : " In what does your reverences' master teach of  
the restraining of desire and lust ?"



## MORE DETAILS ABOUT NUMERALS

38. (a) The numerals from *dvi* up to *aṭṭhārasa* are of all genders and have only the plural forms.

(b) From *ekūnavīsati* (= 19) up to *nava-navuti* (= 99) they are feminine and have only the singular form. So are *koṭi* (= ten million) and *akkhohinī*.

(c) *Vīsati*, *tiṃsati*, *cattālīsati* and *paññāsati* or *pañnāsati* have other bases ending in *ā*, such as *vīsā*, *tiṃsā*, which are to be declined like *vanitā*.

(d) The same four numerals have a nom. sing. ending in ' *m* ', such as *vīsam*, *tiṃsam*.

(e) When they form the first part of a compound they are reduced to the *a*-endings, e.g. "*tiṃsa-vassasahassāni*", "*ekatiṃse ito kappe*".

39. Declension of *Vīsati* (twenty).

*Singular forms only.*

	SINGULAR		PLURAL
Nom.	<i>Visati</i>	Ins. } Abl. }	<i>Visatiyā</i>
Acc.	<i>Visatiṇ</i>	Dat. } Gen. }	<i>Visatiyā</i>
		Loc.	<i>Visatiyaṇ, visatiyā.</i>

The others up to *navuti*, and *koṭi* and *akkhohinī* are to be declined like *vīsati*.

When the first four of these end in *ā* or *m* they are to be declined as follows :—

Nom.	<i>Visaṇ, vīsā</i>	Ins. } Abl. }	<i>Visāya</i>
Acc.	<i>Visaṇ</i>	Dat. } Gen. }	<i>Visāya</i>



*Loc. Visāyaṇ, vīsāya.*

40. *Sata, sahassa, lakkha* (= 1,000,00) and the compounds ending with them are neuter singulars ; but they take the plural forms when it is required to express separate quantities.

**Declension of *Sata* (= one hundred).**

	SINGULAR	PLURAL
<i>Nom.</i>	<i>Sataṇ</i>	<i>Satā, satāni</i>
<i>Acc.</i>	<i>Sataṇ</i>	<i>Sate, satāni</i>
<i>Ins.</i>	<i>Satena</i>	<i>Satebhi, satehi</i>
<i>Dat.</i>	} <i>Satassa</i>	<i>Satānaṇ</i>
<i>Gen.</i>		
<i>Abl.</i>	<i>Satā, satamhā, satasmā</i>	<i>Satebhi, satehi</i>
<i>Loc.</i>	<i>Sate, satamhi, satasmiṇ</i>	<i>Satesu</i>

*Sahassa, lakkha* and the higher numerals from *nahuta* up to *asaṅkheyya* are to be declined similarly except *akkhohinī* and *bindu*.

41. The higher numerals which were not given previously are :—

<i>Pakoṭi</i>	=	100,000,000,000,000
<i>Koṭippakoṭi</i>	=	1,000,000,000,000,000,000,000
<i>Nahutaṇ*</i>	=	29 cyphers
<i>Ninnahutaṇ</i>	=	36 „
<i>Akkhohinī</i>	=	43 „
<i>Bindu</i>	=	50 „
<i>Abbudaṇ</i>	=	57 „
<i>Nirabbudaṇ</i>	=	64 „
<i>Ahahaṇ</i>	=	71 „
<i>Ababaṇ</i>	=	78 „

\* Ten thousand also is meant by this term.



Aṭaṭaṇ	=	85 cyphers
Sogandhikaṇ	=	92 „
Uppalaṇ	=	99 „
Kumudaṇ	=	106 „
Puṇḍarikaṇ	=	113 „
Padumaṇ	=	120 „
Kathānaṇ	=	127 „
Mahākathānaṇ	=	134 „
Asaṅkheyyaṇ	=	141 „

Each preceding number is multiplied by ten million to give the succeeding number.

## FUTURE FORMS IN THE PAST SENSE

(*Future Perfect in English*).

The 1st Person singular of the Future is often found in the Past sense. The Pali Grammar, Saddanīti, states it as a change of the Aorist inflection, and to be found in verse only. But we find it in prose too, e.g. So evam āha: *nāsakkhissm bhante, pamādessam bhante ti* ". A. i, 141.

### Examples. Group 8

1. " Koṭisatānaṇ, *navutīnaṃ, asītiyā* ca koṭinaṇ  
Ete āsuṇ tayo ṭhānā vimalānaṇ samāgame ".  
*Bud. p. 47.*
2. " Mahā-ekasāṭako *catusaṭṭhiyā* sātaka-yugesu dve  
aggahesi ; ayam pana *battimsāya* laddhakāle dve ag-  
gahesi ". *DhA. iii, 2.*
3. " Manussaṇaṇ vārentānaṇ vārentānaṇ yeva  
*saṭṭhisahassā* balavagāvo *saṭṭhisahassā* ca dhenuyo  
nikkhantā ". *DhA. i, 396.*



4. “ Rājā . . . ‘ etth’ev’assa *dvattiṃsāya* puttehi saddhiṃ sīsaṃ chinditvā āharathā’ti tena saddhiṃ aññe pi samatthe yodhe pesesi”. *DhA.* i, 354.

5. “ Rājā . . . *cattāro* hatthī, *cattāro* asse, *cattāri* kahāpaṇa-*sahassāni*, *catasso* itthiyo, *catasso* dāsiyo, *cattāro* gāmaṇḍare ti evaṃ yāvatā *cattāri cattāri* katvā sabbacatukkaṃ nāma’assa dāpesi”. *DhA.* iii, 3.

6. “ Atthi, deva, ito *vīsaṃ*-yojana-sata-matthake Sāvatti nāma nagaraṃ, tato āgacchāmā” ti. *DhA.* ii, 118.

7. “ *Dvenavute* ito kappe yaṃ bhisāṃ adadiṃ tadā, Duggatiṃ nābhijānāmi ; bhisadānass’idaṃ phalaṃ”. *Apa.* 287.

8. “ Anekajāti-saṃsāraṃ *sandhāvissaṃ* anibbisaṃ, Gahakārakaṃ gavesanto ; dukkhā jāti punaḥ punaṃ”. *Dhp.* v. 153 and *Udāna.*

9. “ Tuvaṇ ca, bhante, anukampakaṃ viduṃ Upecca vandiṃ, kusalaṇ ca *pucchissaṃ*”. *V.V.* p. 45, ii, *Ucchudāyikā.*

10. “ Kuḍḍamūlaṇ ca nissāya ālopaṃ taṃ *abhuñjissaṃ*”. *Theg.* v. 1056.

11. “ Ayoniso manasikārā maṇḍanaṃ *anuyuñjissaṃ*”. *Theg.* v. 157.

12. “ Uposathaṃ *upavasissaṃ* sadā sīlesu saṃvutā”. *V.V.* p. 12.

13. (a) “ Tattha naṃ upasaṅkamma *vandissaṃ* puri-suttamaṃ”.

(b) “ *Anucaṅkamissaṃ* virajaṃ sabbasattānaṃ uttamaṃ”. *Theg.* v. 480.

14. “ Yesaṃ *paññāsaṃ* piyāni, *paññāsaṃ* tesāṃ dukkhāni ; yesaṃ *cattārīsaṃ* piyāni, *cattārīsaṃ* tesāṃ



dukkhāni ; yesaṃ *tiṃsaṃ* piyāni, tiṃsaṃ tesaṃ dukkhāni ; yesaṃ *vīsaṃ* piyāni ; vīsaṃ tesaṃ dukkhāni ". *Udāna*, 92.

15. *Tesatṭhiyā* nagara-sahasseeṣu, *navanavutiyā* donamukha-sahasseeṣu, *channavutiyā* paṭṭana-satasahasseeṣu, *chappaññāsāya* ratanākāresū ti sakala-Jambudīpe . . . devatā sannipatitā ". *D.A.* ii, 678.

16. " Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā . . . anekavihiṭaṇ pubbenivāsaṇ anussarati, seyyathidaṇ ? Ekam pi jātiṇ *dve* pi jātiyo, *tisso* pi jātiyo, *catasso* pi jātiyo, . . . *dasa* pi jātiyo, *vīsaṃ* pi jātiyo, *tiṃsaṃ* pi jātiyo ". *D.* i, 13, etc.

17. " Pabbajitaṇ ca pana Mahā-Govindaṇ brāhmaṇaṇ . . . satta ca nahātaka-satāni, *cattārīsā* ca bhariyā sādisiyo, anekāni ca khattiya-sahasani . . . anupabbajisū ". *D.* ii, 248.

18. " Anuruddhatthero pana *vassasataṇ* c'eva *paññāsaṇ* ca vassāni, Bakkulatthero *vassasataṇ* c'eva *satṭhiṇ* ca vassāni (jīvi). *D.A.* ii, 413.

### Glossary. Group 8

1. There were three congregations of holy persons ; one of thousand millions, one of 900 millions, and the third of 800 millions.

3. *Manussānaṃ* . . . *yeva*, while people were preventing them.

5. *Sabbacatukkaṃ*, a set of four of every necessary thing.

6. *Ito vīsaṃ* . . . *matthake*, at a distance of 120 yojanas from here.



8. Through many a birth in saṃsāra, I wandered seeking, but not finding, the architect who built this (bodily) house. Sorrowful is repeated birth.

*Anekajāti-saṃsāram*, the transmigration which has countless rebirths.

9. *Kusalaṃ ca pucchisam*, I inquired after (your) health.

10. Having sat at the foot of a wall I partook of that lump of food.

11. I was once engaged in outward show because of heedless thought.

12. I observed the fast of the eight observances, always restrained in the precepts.

13. (a) *Vandissam purisuttamam*, I bowed down to the highest of men.

(b) I followed the footsteps of the sinless and the highest of all beings.

14. *Yesam paññāsam piyāni*, to those who have fifty dear things.

15. (a) *Navanavutiyā doṇamukhasahasassesu*, in 99000 mouths of rivers.

(b) *Channavutiyā paṭṭana-sahasassesu*, in 9600000 landing places. Paṭṭana is a market town on the sea-shore or on the bank of a navigable river where there are landing facilities.

16. *Pubbenivāsa*, former existence.

17. (a) *Pabbajitam anupabbajimsu*, became recluses following (the brahman) who has left the world.

(b) *Nahātaka* is a brahman who has finished his studies.

(c) *Sādisiyo*, equal in position.



## 62 WORDS GOVERNING THE INSTRUMENTAL

### 42. Substitutes for Reflexive Pronouns.

There are no true reflexive pronouns in Pali; instead of them personal pronouns are used together with the Instrumental singular of *atta* (i.e. *attanā*), which does not care about the case or number of its antecedent.

The other substitutes are the indeclinables *sayam*, and *sāmaṃ*.

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### 43. Indeclinable 'seyyo' and 'varaṇ'.

*Seyya* and *vara* are adjectives meaning: 'excellent' or 'superior'. But there are two indeclinables *seyyo* and *varaṃ*, meaning "better than" or "it is good". They are found only with an antecedent in the nominative, e.g. "*Sā yeva pūjanā seyyo*".

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## SOME WORDS THAT GOVERN THE INSTRUMENTAL OR THE AGENT

44. *Sakkā*, which is an indeclinable meaning: 'is able' or 'possible', is very often construed with the agent case, e.g. "*Amhehi imasmim̐ thāne vasitum na sakkā*" (we are not able to live here).

45. *Labbhā* (= to be gained; available or allowable), likewise an indeclinable, also is construed with the same case.

46. *Vatṭati* (= it behoves) is an intransitive verb. It is always found in the sentences of passive construction where an infinitive takes the place of the subject, e.g. "*Imehi kathita-katham̐ amhehi kātum vatṭati*" (it behoves us to do what they have said).



47. The Potential or Passive Participles, ending in *-tabba* and *-anīya* are always to be construed with the agent case.

### Examples. Group 9

1. “ Na *sakkā* seṭṭhinā cirakālaṃ ambhakaṃ bharanaṃ posanaṃ *kātuṃ* ; dārikāya gamanakālaṃ jānātū ti ”. *DhA.* i, 393.

2. “ Ekaṃ gāthāpadaṃ *seyyo*,  
Yaṃ sutvā upasammati ”. *Dhp.* v. 101.

3. “ Garahā va *seyyo* viññūhi,  
Yaṃ ce bālappasaṃsanā ”. *Theg.* v. 668.

4. “ *Varam* assatarā dantā, ājāniyā ca sindhavā,  
Kuñjarā ca mahānāgā ; attadanto tato *varam* ”.  
*Dhp.* v. 322.

5. “ *Kataññunā* me bhavituṃ *vaṭṭatī* ti ekaṃ sata-sahassaṃ gāhāpetvā cullaseṭṭhissa samīpaṃ gato ”.  
*J.* i, 121.

6. “ Taṃ kut’ettha *labbhā* yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. Yaṃ nūnāhaṃ *attanā* va attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyaṃ ”. *S.* i, 184.

7. “ Atha kho Bhagavā . . . *sāmaṃ* senāsaṇaṃ saṃsāmetvā patta-cīvaram ādāya . . . eko adutiyo cārikaṃ pakkāmi ”. *S.* iii, 94.

8. “ Rājā satthu vacanaṃ sutvā : ‘ Aho, bhante, bhāriyaṃ kammaṃ ! Ettake nāma bhoge vijjamāne n’eva *attanā* paribhuñji, na . . . puññakammaṃ akāsi ti āha ”. *DhA.* v. 79.



9. "Taṇ kut'ettha, Ānanda, *labbhā* : yaṇ taṇ jātaṇ bhūtaṇ saṅkhatāṇ palokadhammaṇ, taṇ vata mā palujjī ti". *D. ii*, 144.

10. "Attanā ca pāṇātipātī hoti, parañ ca pāṇātipāte samādapeti, pāṇātipāte ca samanujjho hoti". *A. i*, 297, 298.

11. "So ākaṅkhamāno *attanā* va attānaṇ vyākareyya : Khīṇa-nirayo'mhi, . . . niyato sambodhiparāyaṇo'ti". *A. iii*, 211.

12. "Kathañ hi nāma *attanā* agāḥantā mayham pi adāpetvā pakkamissanti". *Com. S. i*. 217.

13. "Amhākaṇ gehaṇ pavitṭhānaṇ ayyānaṇ vattaṇ ñatvā *nisīditum vaṭṭatī* ti". *DhA. i*, 437.

14. "Āvuso, *amhehi* pamādacāraṇ carituṇ na *vaṭṭatī* . . . Buddhā ca nāma padānupadikaṇ vicarantenā pi saṭhena ārādhetuṇ na *sakkā*". *DhA. i*, 290.

15. "Āpadāsu kho, mahārāja, thāmo *veditabbo* ; so ca kho dīghena *addhunā*, na ittarāṇ ; manasikarotā, na amanasikarotā ; paññavatā, no duppaññena". *S. i*, 78.

16. "Kuddālapaṇḍito paṭhamāṇ *attanā* pabbajitvā pacchā parisāṇ pabbājetvā assamapadaṇ bhājetvā adāsi". *J. i*, 311-315.

### Glossary. Group 9

2. Better is one line of a verse that brings peace when heard.

3. "Better the censure of th' intelligent.  
Than are the commendations of a fool". *Ps. B.283*.



4. Excellent are the trained mules, so are thorough-breds of Sindh, and noble elephants the tuskers; but better still who has trained himself.

5. *Kataññunā bhavitum vaṭṭati*, I must be grateful.

6. "How were it possible here and now that another should cause me to get rid of this disaffection and produce loyal love? What if I were now by myself to get rid of my disaffection and cause loyal to arise?" *K.S. i, 234.*

7. *Sāmaṃ . . . saṃsāmetvā*, having Himself set His bed-chamber in order.

8. (a) *Bhāriyaṃ kammaṃ*, a grave action.

(b) *N'eva attanā paribhuñji*, did not enjoy himself.

9. "How then, Ānanda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—that such a being should not be dissolved?" *D.B. ii, 126.*

10. "One is himself a taker of life, encourages another to do the same, and approves thereof". *G.S. i, 275.*

11. He may, should he desire, declare himself, saying: "Destroyed is hell for me, . . . sure and bound for enlightenment".

12. *Attanā agaṇhantā* not taking for themselves.

13. *Vattaṃ* here means a regulation.

14. Brethren, it behoves us not to live the life of heedlessness; . . . and the favour of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps.

15. "It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long



interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent".  
K.S. i, 105.

#### 48. Conjugation of Thā (to stand)

This is often changed to *tiṭṭha* ; but this change does not occur in Past and Future forms.

*Active, Parassapada forms only are given.*

#### PRESENT

	SINGULAR	PLURAL
3rd	Thāti, tiṭṭhati	Thanti, tiṭṭhanti
2nd	Thāsi, tiṭṭhasi	Thātha, tiṭṭhatha
1st	Thāmi, tiṭṭhāmi	Thāma, tiṭṭhāma

#### AORIST

3rd	Aṭṭhāsi	Aṭṭhaṇsu
2nd	Aṭṭho, aṭṭhāsi	Aṭṭhattha
1st	Aṭṭhāsiṇ	Aṭṭhamha

#### FUTURE

3rd	Thassati	Thassanti
2nd	Thassasi	Thassatha
1st	Thassāmi	Thassāma

#### OPTATIVE

3rd	Tiṭṭhe, tiṭṭheyya	Tiṭṭheyyun
2nd	Tiṭṭheyysāsi	Tiṭṭheyysātha
1st	Tiṭṭheyysāmi	Tiṭṭheyysāma

#### 49. Conjugation of Su (to hear).

Being in the fourth conjugation its conjugational signs are *ṇā* and *ṇo*.



**PRESENT**

	<b>SINGULAR</b>	<b>PLURAL</b>
3rd	Suṇoti, suṇāti	Suṇonti, suṇanti
2nd	Suṇosi, suṇāsi, suṇasi	Suṇotha, suṇātha, suṇatha
1st	Suṇomi, suṇāmi	Suṇoma, suṇāma

**OPTATIVE**

3rd	Suṇe, suṇeyya	Suṇeyyuṇ
2nd	Suṇeyyāsi	Suṇeyyātha
1st	Suṇeyyāmi	Suṇeyyāma

**AORIST**

3rd	Asuṇi, suṇi, assosi	Asuṇiṇsu, suṇiṇsu, assosuṇ
2nd	Asuṇo, suṇo, assosi	Asuṇittha, suṇittha, assuttha
1st	Asuṇiṇ, suṇiṇ, assosiṇ	Asuṇimha, suṇimha, assumha

**FUTURE**

3rd	Suṇissati	Suṇissanti
2nd	Suṇissasi	Suṇissatha
1st	Suṇissāmi	Suṇissāma

50. *GahA* (to take) is in the fifth conjugation ; conjugational sign of which is *ṇā*.

Some state this to be in a separate group, called *Gahādi*, having *ṇhā* and *ppa* as its conjugational signs. When *ṇhā* is taken as the conjugational sign the final *h* of *gaha* is to be elided ; historically *ṇā* is taken as the sign and *h* and *ṇ* interchange themselves : *gaha* + *ṇā* + *ti* = *gaṇhāti*.

*Active, Parassapada forms only are given.*



## CONJUGATION OF GAHA

## PRESENT

	SINGULAR	PLURAL
3rd	Gaṇhāti	Gaṇhanti
2nd	Gaṇhāsi	Gaṇhātha
1st	Gaṇhāmi	Gaṇhāma

## AORIST

3rd	{ Sing. Agaṇhi, gaṇhi, aggahi, aggahesi Plu. Agaṇhiṇsu, gaṇhiṇsu, aggahun, aggahesun
2nd	{ Sing. Agaṇho, gaṇho, aggahi, aggahesi Plu. Agaṇhittha, gaṇhittha, aggahittha, aggahesittha
1st	{ Sing. Agaṇhiṇ, gaṇhiṇ, aggahiṇ, aggahesiṇ Plu. Agaṇhimha, gaṇhimha, aggahimha, aggahesimha

## FUTURE

3rd	Gaṇhissati	Gaṇhissanti
2nd	Gaṇhissasi	Gaṇhissatha
1st	Gaṇhissāmi	Gaṇhissāma

51. Indeclinable *Mā* (do not).

This is a prohibitive particle and very often is used with an aorist verb. When an aorist verb is connected with *mā* it may stand for any of the Tenses, e.g. *Mayham vasanatthānam mā kassaci ācikkhi* (do not inform any one of my dwelling place).

52. The Enclitic Forms of *tumha* and *amha*.

The Personal Pronoun *tumha* has the singular form *te* and plural form *vo* in the Ins., Dat. and Gen. cases.



Likewise *amha* has *me* and *vo* in the same numbers and cases. The Accusative plural also has the forms *vo* and *no*. None of these is to be used at the beginning of a sentence. They always follow another word, e.g. "Dhammaṃ *vo*, bhikkhave, desessāmi".

### Examples. Group 10

1. "Amma, *mā* evaṃ *vadetha*, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmi". *DhA.* i, 45.
2. "Tuṇhī Uttarike, hohi; tuṇhī hohi Punabbasu, Yāvāhaṃ Buddhasetṭhassa dhammaṃ sossāmi satthuno". *S.* i, 210.
3. "Hitvā satapalaṃ kaṇṣaṃ  
Sovannaṃ satarājikaṃ  
*Aggaḥiṃ* mattikāpattaṃ;  
Idaṃ dutiyābhisecanaṃ". *Theg.* v. 97 ; 862.
4. "*Assosum* kho Pāveyyakā Mallā: Bhagavā kira Kusinārāyaṃ parinibbuto ti". *D.* ii, 165.
5. "*Assuttha* no tumhe bhikkhave rattiyaṃ pa-cūsasamayaṃ sigālassa vassamānassā ti?" *S.* ii, 271.
6. "*Assosi* kho rājā Māgadho Seṇiyo Bimbisāro: Samaṇo khalu bho Gotamo ... Rājagahaṃ anuppatto ti". *V.M.* 35.
7. "Alaṃ, āvuso; *mā* socittha, *mā* paridevittha; sumuttā mayaṃ tena mahāsamaṇena". *D.* ii, 162.
8. "*Sunasi*, itthannāma, ayaṃ te saccakālo, bhūtakālo; yaṃ jātaṃ taṃ ... atthī ti vattabbaṃ; asantaṃ natthī ti vattabbaṃ; *mā* kho vitthāsi, *mā* kho maṅku *ahosi*". *V.M.* 94.



9. “Yuvā'si tvaṇ pabbajito, *tiṭṭhāhi* mama sāsane ;  
Bhūñja mānusakē kāme, ahaṇ vittaṇ dadāmi  
te”. *Theg. v. 461.*
10. “Alaṇ, Ānanda ; *mā soci, mā paridevi* ; nanu  
etaṇ, Ānanda, mayā paṭigacc'eva akkhātaṇ : sabbehi'eva  
piyehi manāpehi nānābhāvo vinābhāvo ti ?” *D. ii, 144.*
11. “Susaññatānañ hi vaco nisamma  
Gajuttamo sabbaguṇesu *aṭṭhā*”. *J. i, 185-8 ;*  
*DhA. iv, 96.*
12. “Kiṇ te aphāsukan ti ? Akkhīhi na passāmi ti.  
Bhesajjaṇ te karomi ti. Karohi, sāmī ti. Kiṇ me  
dassasī ti ?” *DhA. i, 20.*
13. “*Tiṭṭhatu* Soṇadaṇḍo brāhmaṇo, tumhe mayā  
saddhiṇ mantayavho ; . . . *tiṭṭhatha* tumhe ; Soṇa-  
daṇḍo brāhmaṇo mayā saddhiṇ mantetū ti”. *D. i, 122.*
14. “Yāv'assa kāyo *thassati* tāva naṇ *dakkhinti*  
devamanussā ; kāyassa bheda uddhaṇ jīvitapariyodānā  
na naṇ *dakkhinti* devamanussā”. *D. i, 46.*

### Glossary. Group 10

2. Be silent Uttarikā, be silent Punabbasu, till I finish listening to the doctrine of the Omniscient and Supreme Teacher.

3. Having left the many-streaked golden dish of 100 palas I took an earthen bowl ; and this was my second consecration.

One *pala* consists of 12 *dharana*s ; one *dharana* is about  $\frac{1}{8}$ th of an ounce.

*Satarājikaṃ*, lit. having a hundred streaks. Mrs. Rhys Davids has translated this verse in two places in *Ps. B.*



Page 91: "Renouncing costly vessels wrought in bronze,  
In gold and lac, I grasped this earthen bowl.  
The second time was I anointed then".

Page 317: "Renouncing costly vessels wrought  
In gold and lac, this earthen bowl  
I grasped, and thus the second time  
Anointment's consecration won".

In both cases the Pali verse is same. Nowhere in these renderings she does mention a word for *satarājikaṃ*. And I wonder for what Pali word she has given the word *lac* in both verses. There is no word for *lac* in the Pali verse. The commentary on Theragāthā explains *satarājikaṃ* as follows: "Vibhatta-vicittatāya, anekarūpa-rājīhi vicittatāya ca anekalekhāyuttaṃ". It was divided into portions and decorated with numerous lines or streaks. I suppose that she has mistaken *anekalekhā* as *anekalākhā*. And there is no rendering of *satapala* in her translation.

In one place she has given "wrought in bronze, in gold and lac", and in the other she has dropped the word 'bronze'. It is true that *kaṃsa* means 'bronze'; but the other meaning of *kaṃsa* is "a plate (used for eating)". Here it is definitely stated that this vessel was *sovaṇṇaṃ* = made of gold.

5. Did you, O monks, hear the cry of a howling jackal, at early morning?

Here *no* = *nu*, interrogative indeclinable.

6. *Seṇī* is a guild; *seṇiya* means a guild-master.

7. Enough, brethren! Weep not, neither lament!  
We are well rid of that great recluse.

8. "Do you hear, my dear (of such and such a name), this is time to speak the truth and to reveal



one's true nature. You must admit what you are and deny what you are not. Do not speak untruth or become embarrassed.

9. *Titthāhi mama sāsane*, take my advice.

10. "Enough, Ānanda! Weep not, neither lament! Have I not already told you that it is in the very nature of all things near and dear to us that we must divide and sever ourselves from them?"

11. *Susaññatānaṃ vaco nisamma*, having heard the words of the well-trained.

13. *Titthatu . . . brāhmaṇo*, let brahman Sonadaṇḍa be silent.

14. "So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of this life, neither gods nor men shall see him". D.B. 54.

### 53. Various bases of the root I.

The root *I* (to go) has only the Present, Imperative, Potential and Future forms. When it is joined with various prefixes it gives different meanings according to the prefix joined. Some of its bases formed thus have all the moods.

$\tilde{a} + i + a + ti = eti$ , comes.

$u + i + a + ti = udeti$ , rises up, comes into existence.

$upa + i + a + ti = upeti$ , approaches.

$apa + i + a + ti = apeti$ , goes away; disappears.

$anu + i + a + ti = anveti$ , follows.

$saṃ + i + a + ti = sameti$ , coincides or agrees with.

$saṃ + upa + i + a + ti = samupeti$ , approaches or becomes endowed with.

$abhi + saṃ + i + a + ti = abhisameti$ , understands or knows thoroughly.



**Conjugation of base *E* (= to come).***Active, Parassapada forms only are given.***PRESENT**

	SINGULAR	PLURAL
3rd	Eti	Enti
2nd	Esi	Etha
1st	Emi	Ema

**POTENTIAL**

3rd	Eyya	Eyyuṇ
2nd	Eyyāsi	Eyyātha
1st	Eyyāmi	Eyyāma

**FUTURE**

3rd	Essati, ehiti	Essanti, ehinti
2nd	Essasi, ehisi	Essatha
1st	Essāmi	Essāma

54. *PadA* '(to go) expresses different meanings according to the various prefixes joined to it. This, being in the 3rd conjugation, takes the conjugational sign *ya*.

*u* + *pada* + *ya* + *ti* = *uppajjati*, arises or comes into existence.

*ā* + *pada* + *ya* + *ti* = *āpajjati*, commits ; gets into ; meets with.

*paṭi* + *pada* + *ya* + *ti* = *patipajjati*, practises ; goes along ; follows a method.

*saṇ* + *ā* + *pada* + *ya* + *ti* = *samāpajjati*, enters upon ; comes into ; attains ; becomes.

*saṇ* + *pada* + *ya* + *ti* = *sampajjati*, succeeds ; becomes ; happens.



## 74 CONJUGATION OF U+PADA AND LABHA

upa + pada + ya + ti = *upapajjati*, takes birth ;  
is reborn.

In the Imperfect the base *upapajja* is changed as *udapajja*. An additional base *udapād* is found in the Aorist.

### IMPERFECT—ACTIVE

	SINGULAR	PLURAL
3rd	Udapajjā	Udapajjū
2nd	Udapajjo	Udapajjittha
1st	Udapajjaṇ	Udapajjamhā

### AORIST—ACTIVE

3rd	Upapajji, udapādi	Upapajjinsu, udapā- duṇ
2nd	Upapajjo, udapādo	Upapajjittha, udapā- dittha
3rd	Upapajjiṇ, udapādiṇ	Upapajjimhā, udapā- dimhā

55. *Labh A* (to gain) has some peculiar forms in the Aorist and Future.

### AORIST

*Active, Parassapada.*

3rd	Alabhi, labhi, alattha	Alabhinsu, labhinsu, alatthuṇ
2nd	Alabhi, labhi	Alabhittha, labhittha
1st	Alabhiṇ, labhiṇ, alatthaṇ	Alabhimha, —mhā, labhimha, —mhā

### FUTURE

*Active, Parassapada.*

3rd	Labhissati, lacchatī	Labhissanti, lacchantī
2nd	Labhissasi, lacchasi	Labhissatha, lacchatha
1st	Labhissāmi, lacchāmi	Labhissāma, lacchāma



56. (a) *Saa* of the Future inflections after *vasa* (to dwell) is sometimes changed to *cha*, and the final *s* of the root to *c*.

*Vacchati*, *vacchanti*, etc. are to be constructed.

(b) *Āsa* (to sit or stay) is sometimes changed to *accha* in all the moods.

*Āsati*, *acchati*, etc. to be constructed.

### Examples. Group 11

1. " Sammodamānā gacchanti jālam ādāya  
pakkhino ;  
Yadā te vivadissanti, tadā *ehinti* me vasaṇ ".  
*J. i*, 208-210.
2. " ' *Ehi* Bhadda,' ti maṇ avaca,  
Sā me ās'ūpasampadā ". *Thig. v.* 109.
3. " Tattha pāyāsam aggayha  
Nerañjaram *upehiti* ". *Bud. p.* 10.
4. " Paṭiyatta-vara-maggena Bodhimūlaṇ hi *ehiti* ".  
*Ibid. p.* 10.
5. " Sace *enti* manussattaṇ, daḷidde jāyare kule ".  
*S. i*, 34.
6. " *Alatthum* kho bhikkhave tāni caturāsīti-pab-  
bajitasahassāni Vipassissa Bhagavato . . . santike  
pabbajjaṇ ". *D. ii*, 45.
7. " Brāhmaṇo . . . paṭipathe therāṇ dīsvā : ' Bho  
pabbajita, amhākaṇ geham agamatthā' ti āha. ' Āma,  
brāhmaṇa, agamamhā' ti. ' Api kiñci *labhitthā* ' ti ?  
' Āma, brāhmaṇa, *labhimhā* ' ti ". *Samp. i*, 37.
8. " Rājā Sumanāṇ upasaṅkamitvā pucchi : ' Kuto  
dāni, bhante, dhātuyo *lacchāmā* ? ' ti ". *Samp. i*, 83.



9. "Tvaṇ, mahārāja, vīthiyo sodhāpetvā, . . . uposathan samādiyitvā . . . sāyaṇhasamaye Mahā-nāgavanuyyānābhimukho yāhi, addhā etasmiṇ ṭhāne dhātuyo lacchasi ti". *Ibid* i, 83.

10. "Alattham paramaṇ pītiṇ  
Disvā dantaṇ jutindharaṇ". *Apa.* 78.

11. "Anāgatamhi addhāne  
Lacchase taṇ manorathan". *Apa.* 497.

12. "Paṭisu dhammaṇ pacaritva sabbā  
Lacchāmase bhāsati yaṇ ayaṇ latā".  
*V.V.* p. 27.

13. "Atha kho bhikkhave Vipassissa Bodhisattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi". *D.* ii, 30.

14. "Ito so, mārisā, ekanavute kappe yaṇ Vipassī Bhagavā arahāṇ sammāsambuddho loka udapādi".  
*D.* ii, 50.

15. "Accayena ahorattaṇ Padumuttara-nāmako  
Sabbāṇ tamaṇ vinodetvā loka uppajji  
cakkhumā". *Apa.* 37.

16. "Succāru-rūpaṇ disvāna vitti me upapajjatha".  
*Ibid* 52.

17. "Labheyyma mayaṇ. bhante, Bhagavato santike pabbajjaṇ, labheyyma upasampadan ti. 'Etha bhikkhavo'ti Bhagavā avoca. Sā va tesāṇ āyasman-tānaṇ upasampadā ahosi". *V.M.* 20.

18. "Gacch'āvuso, aham pi āgacchāmi" ti.  
"Eyyāsi bhante purā'haṇ haññāmi" ti. *Pārājikapāli.*

19. "Na ca me hiṇsati kiñci,  
Na cā'haṇ Isidāsiyā saha vacchaṇ".  
*Thig.* v. 416.



20. “Pakkamissañ ca Nālāto ;

Ko'dha Nālāya vacchati ?” *Thig. v. 294.*

21. “Tesaṃ Rājā Māgadho Ajātasattu Vedehiputto  
*lacchati otāraṃ, lacchati ārammaṇaṃ*”. *S. ii, 268.*

22. “Tena kho pana samayena jānapadā manussā  
. . . bahārāmakotṭhake sakata-parivaṭṭaṇ katvā  
*acchanti, yadā paṭipāṭiṇ labhissāma tadā bhattaṃ*  
*karissāmā ti*”. *V.M. 238.*

### Glossary. Group 11

1. *Ehinti me vasaṃ*, they will come under my influence.

3. *Pāyāsaṃ aggayha*, having taken the milk-rice or porridge.

4. *Paṭiyatta-varamaggena*, by the excellent path which was well prepared or decorated.

6. *Caturā . . . sāni*, 84000 monks.

7. *Api kiñci labhittha ?* Did you get anything ?

9. (a) *Mahānāga . . . bhimuko yāhi*, go towards the Mahānāga's park.

(b) *Dhātuyo lacchasi*, you will get (bodily) relics (of the Buddha).

11. You will get your wish fulfilled in the future.

12. “Being devoted to our husbands, let us obtain what this Latā states”.

13. (a) *Rahogaṭassa, paṭisaṭṭhassa*, to him who was in privacy and retirement.

(b) *Evam . . . udapādi*, this thought occurred.



14. "Sirs, it was ninety-one aeons ago that Vipassī, the Exalted One, Arahant, Buddha Supreme, arose in the world"

15. *Accayena ahorattam*, after the elapse of (many) days and nights, i.e. after a long time.

16. "Having seen the extremely handsome person delight arose in me".

18. *Eyyāsi . . . haññāmi*, Venerable Sir, be good enough to come before I am killed.

19. Nothing troubles me, but I will not live with Isidāsī.

21. (a) *Ajātasattu*, Born-Enemy.

(b) *Vedehīputto*, son of the Princess of Videha (-country).

(c) *Lacchati otāram . . . ārammaṇam*, will get access, will get occasion.

22. (a) *Bahi . . . parivaṭṭam katvā*, having made a camp of carts outside the main gate of the monastery

(b) *Yadā paṭipāṭim labhissāma*, when we get a turn.

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57. The root *hana* (to kill or hurt) has two other substitutes: *vadha* and *ghāta*. (Conjugational sign of which is *a*).

*Active, Parassapada forms only are given.*

### PRESENT

3rd	{	<i>Sing.</i> Hanati, hanti, vadheti, ghāteti
	{	<i>Plu.</i> Hananti, hanti, vadhenti, ghātenti
2nd	{	<i>Sing.</i> Hanasi, vadhesi, ghātesī
	{	<i>Plu.</i> Hanatha, vadhetha, ghātetha
1st	{	<i>Sing.</i> Hanāmi, vadhemi, ghātemi
	{	<i>Plu.</i> Hanāma, vadhema, ghātema



## POTENTIAL

3rd	{	<i>Sing.</i> Hane, haneyya, haññe, vadheyya, ghāteyya
		<i>Plu.</i> Haneyyun, vadheyyun, ghāteyyun and so on.

## AORIST

3rd	{	<i>Sing.</i> Ahani, hani, avadhi, vadhi, aghātayi, ghātayi
		<i>Plu.</i> Ahanīṇsu, hanīṇsu, avadhīṇsu, vadhīṇsu, ghātayīṇsu
2nd	{	<i>Sing.</i> Ahano, hano, ahani, hani, avadho, aghātayo, ghātayo
		<i>Plu.</i> Ahanittha, hanittha, avadhittha, vadhīttha, aghātayittha, ghātayittha
1st	{	<i>Sing.</i> Ahaniṇ, haniṇ, avadihiṇ, vadihiṇ, aghātayiṇ, ghātayiṇ
		<i>Plu.</i> Ahanimhā, hanimhā, avadhimhā, vadhimhā, aghātayimhā, ghātayimhā

58. *HarA* (to carry) has some peculiar forms in the Aorist.

## AORIST

*Active, Parassapada.*

3rd	{	<i>Sing.</i> Ahari, hari, ahāsi
		<i>Plu.</i> Aharīṇsu, harīṇsu, ahaṇsu
2nd	{	<i>Sing.</i> Aharo, haro, ahari, hari, ahāsi
		<i>Plu.</i> Aharittha, harittha, ahāsīttha
1st	{	<i>Sing.</i> Ahariṇ, hariṇ, ahāsiṇ
		<i>Plu.</i> Aharimha, harimha, ahāsimha, aharimhā, harimhā

*HarA* has a different meaning when it is joined with the prefix *vi*. *Vi + hara* (= to dwell or live).



## AORIST

*Active, Parassapada.*

	SINGULAR	PLURAL
3rd	Vihari, vihāsi	Vihariṇsu, vihaṇsu
2nd	Viharo, vihari	Viharittha, vihāsittha
1st	Vihariṇ, vihāsiṇ	Viharimha, vihāsimha

Potential 1st per. plural, has the peculiar form *Viharemu*.

## FUTURE

*Active, Parassapada.*

3rd	Viharissati, vihassati	Viharissanti, vihas- santi
2nd	Viharissasi, vihassasi	Viharissatha, vihas- satha
1st	Viharissāmi, viharis- saṇ, vihassaṇ	Viharissāma, vihas- sāma

59. (a) *Hā* (to leave or remove), has *jahā* as its base. This is of the 1st conjugation.

*Jahāti, jahanti, ajahi, jahi, jahissati*, etc. are to be constructed.

(b) Another *hā* (+ *ya*) of the 3rd conjugation has the meanings : to lose, to diminish, to miss.

It is to be conjugated as :

*Hāyati, hāyanti, ahāyi hāyi, hāyissati* and so on.

60. *JarA* (to decay) has two bases *jīra* and *jīya*. *MarA* (to die) also has two bases : *Mara* and *mīya*.

*Jīrati, jīyati*, decays ; becomes old.

*Marati, mīyati* or *miyyati*, dies.

*Ajīri, jīri*, decayed, etc. are to be constructed.



(a) *Jīrāpeti*, (the causal form of *jīrati*), has the meaning: 'to digest'. *Jīrāpetum asakkonto*, being unable to digest (the food eaten).

(b) Very seldom, *jīrati* has the meaning "to increase or grow", e.g.

"Appassut'āyaṇ puriso balivaddo'va *jīrati*".

(= An uneducated person grows like a bull).

This meaning of *jīrati* is accepted by the commentarians; but this may be a misrepresentation for *jīvati*. If we replace *jīvati* for *jīrati* the metre and the meaning are not altered. With *jīvati* it means:

"An uneducated person lives like a bull".

### Examples. Group 12

1. "Kāye viṣaṇ na kamati, satthāni na ca *hanti* maṇ;  
Udake'haṇ na *miyyāmi*; āyāgassa idaṇ phalaṇ".  
*Apa.* 89.
2. "Phalaṇ ve kadaliṇ *hanti*, phalaṇ veḷuṇ phalaṇ  
naḷaṇ". *S.* i, 154; ii, 241.
3. "Sovaṇṇamayo pabhassaro  
Uppanno rathapañjaro mama,  
Tassa cakkayugaṇ na vindāmi,  
Tena dukkhena *jahissam* jīvitanti". *Dh. A.*  
i, 28.
4. "Akkocchi maṇ, *avadhi* maṇ,  
Ajini maṇ, *ahāsi* me,  
Ye taṇ upanayhanti,  
Veran tesāṇ na sammati". *Dhp.* v. 4.
5. "Tass'āhaṇ vacanaṇ sutvā, *vihāsim* sāsane  
rato". *Soṇa-Koḷivisa-theragāthakathā.*



6. “ Kadā nu’haṇ pabbata-kandarāsu  
Ekākiyo addutiyo *vihaṣṣam* ?” *Theg. v.* 1091.
7. “ Yo imasmiṇ dhammavinaye  
Appamatto *vihaṣṣati*,  
*Pahāya* jātisaṇsāraṇ  
Dukkhaṣ’antaṇ karissati ”. *S. i*, 157 ; *Theg.*  
*v.* 257.
8. “ Aniccā hi calā saddhā, evaṇ diṭṭhā hi sā mayā ;  
Rajjanti ca virajjanti, tattha kiṇ *jīyate* muni ?”  
*Theg. v.* 247.
9. “ Kālena yācaṇ yāceyya, evaṇ mittā na *jīyare* ”.  
*J. v.* 233.
10. “ Yā kāci najjo Gaṅgam abhissavanti  
Sabbā va tā nāmagottaṇ *jahanti* ”. *J. vi.* 359.
11. “ Badālatāya antarahitāya sannipatiṇsu, san-  
nipatitvā anutthuniṇsu : ‘Ahu vata no, *ahāyi* vata  
no’ ti ”. *D. iii*, 88.
12. “ Kicchaṇ vat’āyaṇ loko āpanno, *jāyati* ca *jīyati*  
ca *mīyati* ca. Atha ca paṇ’imassa dukkhassa nissaraṇaṇ  
nappajānāti ”. *D. ii*, 30.
13. “ Devā Tāvatiṇsā attamanā honti pamuditā  
pīti-somanassajātā : ‘Dibbā vata bho kāyā paripūranti,  
*hāyanti* Asurā kāyā’ ti ”. *D. ii*, 208.
14. “ Pañca uppala-hatthāni  
Āvelatthaṇ *ahamsu* me ”. *Apa.* 97.
15. “ Dvepatham agamāsiṇ coramajjhe  
Te maṇ tattha *vadhiṃsu* bhogaḥetu ”. *V.V.*  
*p.* 53.
16. “ Te mayaṇ puna-r-eva laddha mānusattaṇ  
Paṭipannā *viharemu* sīlavanto ”. *Ibid.*



17. “ *Evañ ce sattā jāneyyūṃ*  
*Dukkhā’yaṃ jātisambhavo,*  
*Na pāṇo pāṇinaṃ haññe ;*  
*Pāṇaghāti hi socati ”. DhA. ii, 19.*
18. “ *Sabbe tasanti daṇḍassa ;*  
*Sabbesaṃ jīvitaṃ piyaṃ ;*  
*Attānaṃ upamaṃ katvā*  
*Na haṇeyya, na ghātaye ”. DhP. v. 130.*
19. “ *Sabbe p’ime gāmaṇāsino maṃ hantu vā bandhantu vā edise puññakkhette paṇiyadānaṃ dassāmi evāti . . . vanditvā paṇiyena nimantesi ”. Tatiya-Nāvāvimāna-a ṭhakaṭṭhā.*
20. “ *Sabbe saddhammagaruno*  
*Vihāṃsu viharanti ca,*  
*Atho pi viharissanti ;*  
*Esā Buddhāna dhammatā ”. S. i, 140 ; A. ii, 21.*

### Glossary. Group 12

1. (a) *Kāye . . . kamati*, poison does not spread in my body.  
 (b) *Satthāni . . . maṃ*, weapons do not hurt me.  
 (c) *Āyāgassa*, of the long alms-hall. (This meaning of *āyāga* is not given in the P.T.S.D. The com. on *Apadāna* clearly states that it was a hall).
3. (a) *Rathapañjaro*, a chariot-body.  
 (b) *Na vindāmi*, I do not get.
4. “ He abused me, he beat me, he defeated me, he robbed me—the hatred of those who cherish such thoughts is not appeased ”.



6. (a) *Pabbata-kandarāsu*, in the grottos of the mountains.

(b) *Addutiyo* = *adutiyo*, without a companion.

7. "Whoso within this Norm and discipline  
Shall ever strenuous and earnest live,  
Rebirth's eternal end put far away,  
All pain and suffering he shall end for aye".  
*K.S. i, 195.*

8. "Transient and wavering is the layman's faith—  
So have I marked. Folk love and then grow  
cold.

Why for that should a holy brother die?"  
*Ps. B. 168.*

Here "Why for that should a holy brother die?"  
for *tattha kiṃ jīyate muni* is not acceptable. My rendering is: What is there to be missed by a monk?

9. One should beg in the proper time, then the friends will not decrease (in numbers).

11. (a) *Badālatā* was a kind of creeper whose leaves and the stem were sweet.

(b) *Anutthuniṃsu*, they deplored or bewailed.

12. *Kicchaṃ āpanno*, got into difficulty.

13. (a) *Dibbā kāyā*, divine hosts.

(b) *Asuras* are the enemies of the gods, and were the former inhabitants of *Tāvatiṃsa* region. They are also called *Pubbadevas* (= the former deities).

14. They brought five bundles of water-lilies for my chaplet.

15. *Dvepathaṃ*, a road between the boundaries of two villages.

16. (a) *Puna mānusaṭṭhaṃ laddhā*, being reborn again as human beings.



(b) *Paṭipannā viharemu*, (we) will live practising the virtues.

17. (a) *Jāṭisambhavo*, liability for rebirth.

(b) *Na pāṇo . . . ñe*, a living being should not kill another being.

18. (a) *Daṇḍassa*, to the punishment or rod.

(b) *Attānaṃ . . . katvā*, comparing others with oneself.

20. "All dwelt their dhamma honouring,  
Do dwell, and shall dwell: 'tis their way".

G.S. ii, 21.



## CHAPTER II

## DENOMINATIVE VERBS

61. These are formed from the noun-stems by means of certain suffixes. The suffixes used to form the Denominative bases are *āya* and *īya*.

*Formed with āya :*

Pabbata + āya + ti = *pabbatāyati*, acts like a mountain, i.e. becomes steadfast.

Macchara + āya + ti = *maccharāyati*, becomes selfish or acts avariciously.

Dolā + āya + ti = *dolāyati*, acts like a palanquin, i.e. wavers or swings.

Mettā + āya + ti = *mettāyati*, diffuses love or becomes benevolent.

Karuṇā + āya + ti = *karuṇāyati*, becomes compassionate ; feels pity.

Dhūma + āya + ti = *dhūmāyati*, appears like smoke or emits smoke.

Timira + āya + ti = *timirāyati*, appears like darkness or darkens.

San + dhūpa + āya + ti = *sandhūpāyati*, fumigates or emits smoke.

*Dhūmāyitattam* (clouding over or obscuration) and *Timirāyitattam* (gloom, darkness) are two nouns from these bases ; some others may be formed.

*Formed with īya :*

Putta + īya + ti = *puttiyati*, treats (some outsider) as one's own son.



Patta + iya + ti = *pattiyati*, likes to have a bowl.

Taṇhā + iya + ti = *taṇhīyati*, craves.

Aṭṭa + iya + ti = *aṭṭiyati*, becomes afflicted.

Hiri + iya + ti = *hirīyati*, becomes bashful.

Dukkha + iya + ti = *dukkhīyati*, becomes miserable.

Sukha + iya + ti = *sukhīyati*, becomes happy. *Aṭṭiyanā*, *hirīyanā*, etc. are the nouns formed from these bases.

*Harāyati* and *harāyanā* seem to be variations of *hirīyati* and *hirīyanā*. But *harāyati* means : ' becomes depressed '.

### ONOMATOPOETIC VERBS

62. These are the verbs formed from the stems that are in imitation of natural sounds, such as *hum*.

The suffix used to form these is *āya*.

Taṭa - taṭa + āya + ti = *taṭataṭāyati*, makes the sound tat-tat.

Ciṭi + ciṭi + āya + ti = *ciṭiciṭāyati*, makes the sound chit-chit.

Cic + cit + āya + ti = *cicciṭāyati*, makes the sound chit-chit.

Gaḷa + gaḷa + āya + ti = *gaḷagaḷāyati*, makes the sound gala-gala ; used to express the sound of a heavy shower.

### DESIDERATIVE VERBS

63. These express the desire to do, or wish to be, that which is denoted by the simple root.



The conjugational signs of these are *sa*, *cha*, and *kha*. The first syllable of the root is reduplicated before these signs.

In reduplication :

(a) An aspirate must be reduplicated by its unaspirate : *bhuja* becomes *bubhuja*.

(b) A guttural is reduplicated by its corresponding palatal : *ghasa* becomes *jaghasa*.

(c) Initial *h* is reduplicated by *j* : *hā* becomes *jahā*.

(d) A long vowel in a reduplicated syllable is shortened, as in the above *jahā*.

Suffix ' Sa '.

(1) *Su* (to hear) + *sa* becomes *susu* + *sa* when it is reduplicated.

*Su* + *su* + *sa* + *ti* becomes *sussūṣati* when the second *s* is doubled and *u* is lengthened. *Sussūṣati*, desires to hear.

(2) *Ji* (to conquer) before *sa* is changed to *jin* ; it becomes *jijin* when the first portion is doubled ; again it becomes *jigim* when *j* is changed to *g*. Its parallel form is *jigīṣati*.

*Jigin* + *sa* + *ti* = *jigimṣati*, desires to gain or to pursue.

(3) *Pā* (to drink) is changed to *pivā* (through *pi* *pā*).

*Pivā* + *sa* + *ti* = *pivāṣati*, desires to drink.

(4) *ManA* (to think) before *sa* is changed to *vīman* (through *mīman*). *Vī* + *man* + *sa* + *ti* = *vīmanṣati*, investigates.



**Suffix ' Cha ' (= t + sa = ccha).**

- (1) *KitA* (to cure) before *cha* becomes *cikic*.

*Cikic* + *cha* + *ti* = *cikicchati*, treats medically. This is very often seen as *tikicchati*, first *c* being changed to *t*.

- (2) *GupA* (to detest), before *cha*, becomes *jiguc*.

*Jiguc* + *cha* + *ti* = *jigucchati*, becomes disgusted with.

- (3) *GhasA* (to eat) becomes *jighac*.

*Jighac* + *cha* + *ti* = *jighacchati*, desires to eat, or becomes hungry.

**Suffix ' Kha ' (= j + sa = kkha).**

- (1) *BhujA* (to eat) before *kha* becomes *bubhuk*.

*Bubhuk* + *kha* + *ti* = *bubhukkhati*, desires to eat.

- (2) *TijA* (to endure) becomes *titik*.

*Titik* + *kha* + *ti* = *titikkhati*; endures or becomes patient.

**Examples. Group 13**

1. "Yo have balavā santo dubbalassa *titikkhati*,  
Tam āhu paramaṇ khantiṇ ; niccaṇ khamati  
dubbalo". *S. i*, 222.

2. "Addasā kho, bhikkhave, Vepacitti Asurindo  
Sakkaṇ Devānam-indaṇ dūrato va āgacchantaṇ, dis-  
vāna Sakkaṇ Devānam-indaṇ etad avoca : ' *Tikiccha*  
maṇ Devānam-indā'ti ". *S. i*, 238.

3. "Seyyathā pi nāma phālo divasa-santatto udaye  
pakkhitto *cicciṭāyati*, *cīcīcīṭāyati*, *sandhūpāyati*, *sam-*  
*padhūpāyati*, evaṃ eva so pāyāso udaye pakkhitto  
*cicciṭāyati* . . ." *S. i*, 169 ; *SN. 14*.



4. “Ath’eko lola-makkaṭo rukkhā otaritvā tassa piṭṭhiṃ abhiruhitvā . . . naṅguṭṭhe gahetvā *dolāyanto* kīḷi”. *J. ii*, 385.

5. “Idh’ūragānaṃ pavaro pavitṭho  
Selassa vaṇṇena pamokkham icchaṃ;  
Brahmaṇ ca vaṇṇaṃ apacāyamāno  
*Bubhukkhito* no visahāmi bhottuṃ”. *J. ii*, 14.

6. “Na taṃ yāce yassa piyaṃ *jigimse*;  
Desso hoti atiyācanāya”. *J. ii*, 285.

7. “So Puṇṇako kāmavegena giddho  
Irandaṭṭhiṃ Nāgakaṇṇhaṃ *jigimsaṃ*  
Gantvāna taṃ bhūtapatiṃ yasassiṃ  
Icc’*abravi* Vessavaṇaṃ Kuveraṃ”. *J. vi*, 269.

8. “Devo ca vassati, devo ca *gaḷa-gaḷāyati*,  
Ekako cāhaṃ bherave bile viharāmi”. *Theg.*  
*v.* 189.

9. “Esa vātāhata-tālapaṇṇaṃ viya *taṭa-taṭāyati*,  
imassa kathāya pariyaṇto yeva natthi ti nindanti”.  
*DhA. iii*, 328.

10. “Guṇavantānaṃ hi guṇaṃ Buddhā eva pākaṭaṃ  
kātuṃ sakkonti; avasesa jano guṇavantānaṃ guṇaṃ  
kathento *maccharāyati*”. *DhA. ii*, 45.

11. “Ekam pi ce paṇam aduṭṭhacitto  
*Mettāyati* kusali tena hoti”. *A. iv*, 151.

12. “Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ  
durupetaṃ disvā *karuṇāyeyya*, evam eva sabbasatte  
*karuṇāya* pharati”. *Vism.* 314. *Vbh.* 273.

13. “Bālo putta-taṇhāya c’eva dhanataṇhāya ca  
haññati, vihaññati, *dukkhīyati*”. *DhA. ii*, 28.

14. “Imaṃ kho ahaṃ, Kevaṭṭa, iddhipāṭihāriye  
ādinavaṃ sampassamāno iddhi-pāṭihāriyena *aṭṭiyāmi*,  
*harāyāmi*, *jigucchāmi*”. *D. i*, 213.



15. “ *Daddabhāyati*, bhaddante,  
Yasmiṃ dese vasāmaṃhaṇ ;  
Aham p’etaṇ na jānāmi  
Kim etaṇ *daddabhādyatī* ti ”. *J.* iii, 77.
16. “ So gehā nikkhamitvā . . . ‘ akkhini me *dhū-*  
*māyanti* ti vatvā nalāṭe hatthaṇ paṭiṭṭhapetvā uddhaṇ  
oloketvā : ‘ Aho, dukkhaṇ ! Ayyo no Mahā-Kassa-  
patthero cirassaṇ me kuṭidvāraṇ āgato ; atthi nu kho  
kiñci gehe ? ’ ti āha ”. *DhA.* i, 425.
- 17 “ Tena kho pana samayena *dhūmāyitattaṃ*  
*timirāyitattaṃ* gacchat’eva purimaṇ disaṇ, gacchati  
pacchimaṇ disaṇ ”. *S.* iii, 124.
18. “ So . . . tatth’eva vasanto tāva paṇḍitaṇ *vīmaṃ-*  
*atū* ti amaccassa dūtaṇ paṭipesesi ; taṇ sutvā amacco  
atth’eva vasanto paṇḍitaṇ *vīmaṃsi* ”. *J.* vi, 334.

### Glossary. Group 13

1. Whosoever being powerful forgives the weaker one, this has been called the supreme forbearance. The weakling always forbears.
3. (a) *Seyyathā pi nāma*, just as.  
(b) *Phālo* . . . *tatto*, a ploughshare heated for a whole day.  
(c) *Sandhūpāyati*, *sampadhūpāyati*, sends forth smoke and steam.
4. (a) *Lola-makkaṭṭo*, a mischievous monkey.  
(b) *Naṇ* . . . *dolāyanto*, holding its tail and swinging to and fro.
5. (a) *Uragānaṃ pavaro*, the Nāga-king.  
(b) *Pamokkham iccham*, wishing his safety.  
(c) *Selassa vaṇṇena*, having the colour of a sapphire.



(d) *Last two lines* : “ Though I am hungry I dare not eat (the Nāga) because I respect the brahman’s colours ”.

When the Nāga was chased by a Garuḍa the former hid under the cloak of a brahmin hermit. The Garuḍa dared not remove the cloak and catch it as he honoured the brahmin.

6. Do not beg of him (something) whose friendship you like to have. One becomes detestful by over-begging.

7. (a) *Jigimsam*, being desirous to gain.

(b) *Bhūtapati*, lord of demons.

9. *Vātā . . . viya*, like a palmyra leaf agitated by the wind.

12. If, pure in heart, he befriends even a single being, he becomes a possessor of merit.

12. *Durupeta*, badly endowed.

13. *Haññati*, *vihaññati*, *ḍukkhiyati*, becomes grieved, tormented and miserable.

14. *Kevaṭṭa*, it is because I perceive this danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof.

15. *Daddabhāyati*, makes the sound ‘dad-dad’.

16. *Akkhīni me dhūmāyanti*, my eyes are emitting smoke, i.e. my eyesight is not clear.

17. (a) *Dhūmāyitattam*, a smoky cloud.

(b) *Timirāyitattam*, a mass of darkness.



## CHAPTER III

## PASSIVE FORMS

64. (a) Only Transitive verbs can have passive forms. Very often the Intransitive roots become Transitive by means of the prefixes joined to them, then they also may have the passive forms.

The ways of constructing the passive forms and the rules of assimilation are stated in §§82, 83. N.P.C. ii.

(b) The conjugational signs given for the various groups of the roots are useless here. *Ya* stands as the only passive conjugational sign for every group.

(c) Two groups of Personal endings named 'Parassapada' and 'Attanopada' are given above. The later group, which may be called 'Reflexive', was at first used only for the Passive Voice; but later on the distinction disappeared and both the groups were used in either Voice.\*

65. The Passive forms of *PacA* (to cook).

## PRESENT TENSE

*Parassapada* or (Active) endings.

SINGULAR	PLURAL
3rd <i>Paccati</i>	<i>Paccanti</i>
2nd <i>Paccasi</i>	<i>Paccatha</i>
1st <i>Paccāmi</i>	<i>Paccāma</i>

\*See also the definitions given in §§ 67 68. N.P.C. i.



**PASSIVE FORMS OF PACA***Attanopada or (Reflexive) endings.***SINGULAR****PLURAL****3rd Paccate****Paccante****2nd Paccase****Paccavhe****1st Pacce****Paccāmhe****IMPERATIVE***Parassapada.***3rd Paccatu****Paccantu****2nd Pacca, paccāhi****Paccatha****1st Paccāmi****Paccāma***Attanopada.***3rd Paccataṇ****Paccantaṇ****2nd Paccassu****Paccavho****1st Pacce****Paccāmase****POTENTIAL***Parassapada.***3rd Pacce, pacceyya****Pacceyyuṇ****2nd Pacceyyāsi****Pacceyyātha****1st Pacceyyāmi****Pacceyyāma***Attanopada.***3rd Paccetha****Pacceraṇ****2nd Paccetho****Pacceyyvho****1st Pacceyyaṇ****Pacceyyāmhe****IMPERFECT***Parassapada.***3rd Apaccā****Apaccū****2nd Apacco****Apaccattha****1st Apacca, apaccaṇ****Apaccamhā**



*Attanopada.*

	SINGULAR	PLURAL
3rd	Apaccattha	Apaccatthun
2nd	Apaccase	Apaccavhan
1st	Apacchin	Apaccimhase

## INDEFINITE

*Parassapada.*

3rd	Papacca	Papaccu
2nd	Papacce	Papaccattha
1st	Papacca	Papaccamhā

*Attanopada.*

3rd	Papaccattha	Papaccare
2nd	Papaccattho	Papaccavho
1st	Papacci	Papaccimhe

## AORIST

*Parassapada.*

3rd	Apacci, pacci	Apaccun, paccun, apaccinsu, paccinsu
2nd	Apacco, pacco, apacci, pacci	Apaccittha, paccittha
1st	Apaccin, paccin	Apaccimhā, paccimhā

*Attanopada.*

3rd	Apaccittha, paccittha	Apaccū, paccū
2nd	Apaccise, paccise	Apaccivhan, paccivhan
1st	Apaccaṇ, paccaṇ, apacca, pacca	Apaccimhe, paccimhe

## CONDITIONAL

*Parassapada.*

3rd	Apaccissā	Apaccissansu
2nd	Apaccisse	Apaccissatha
1st	Apaccissan	Apaccissamhā



*A-endings.*

	SINGULAR	PLURAL
3rd	Apaccissatha	Apaccissinsu
2nd	Apaccissase	Apaccissavhe
1st	Apaccissan	Apaccissāmhase

Future forms *paccissati*, etc. are to be constructed only by inserting *issa* between the base and the Personal endings of the Present forms.

## 66. Some more Passive Bases.

*Ñā* (to know) + *ya* = *ñāya* (to be known).

*Bhida* (to break) + *ya* = *bhijja* (to be broken).

*Disa* (to see) + *ya* = *dissa* (to be seen or to appear).

*Hana* (to kill or hurt) + *ya* = *hañña* (to be killed ; to be injured ; to take trouble).

*Chida* (to cut) + *ya* = *chijja* (to be cut or broken).

*Muca* (to release) + *ya* = *mucca* (to be free).

*Daha* (to burn) + *ya* = *ḍayha* (to be burnt).

*Gahā* (to take) + *ya* = *gayha* (to be taken).

(a) The final *h* of the root and *y* of the sign are always interchanged. (See the last two examples).

(b) The initial *va* of some roots is changed to *vu* before the Passive sign *ya*.

*Vaca* (to say) + *ya* + *ti* = *vuccati*, is told or called.

*Vaha* (to bear) + *ya* + *ti* = *vuyhati*, is borne or floated.

*Vasa* (to live) + *ya* + *ti* = *vussati*, is practised.

*Vasa* is an intransitive having the meaning 'to live'. Its Passive form has the meaning 'to practise something'.



(c) The roots ending in *ā* change their vowel to *ī* before *ya* :

*Dhā* (to bear) + *ya* + *ti* = *dhīyati*, is borne.

*Hā* (to decrease) + *ya* + *ti* = *hīyati*, is decreased.

*Upa* + *mā* (to measure) + *ya* + *ti* = *upamīyati*, is compared.

*Ī* of the above is shortened when *y* of *ya* is doubled :

*Upamiyyati* (to be compared).

*Dā* (to give) + *ya* + *ti* = *diyyati* or *dīyati*.

(d) The final *i* and *u* of the roots are lengthened before *ya* when *y* is not doubled :

*Ni* (to lead) + *ya* + *ti* = *nīyati*, *niyyati*.

*Ci* (to collect) + *ya* + *ti* = *cīyati*, *ciyyati*.

*Su* (to hear) + *ya* + *ti* = *Sūyati*, *suyyati*.

(e) To the roots ending in *ū* the sign is added without any change :—

*Lū* (to reap) + *ya* + *ti* = *lūyati*, is reaped.

*Bhū* (to be) + *ya* + *ti* = *bhūyati*, is becoming.

(f) The most common way to form Passive bases is to insert an *ī* between the root and the sign *ya*.

*Kara* (to do) + *ī* + *ya* + *ti* = *karīyati*, is done.

*Hasa* (to laugh) + *ī* + *ya* + *ti* = *hasīyati*, is laughed at.

(1) In some cases *ya* is added to the active bases by means of *ī* :

Root      Base

*Chida* > *chinda* + *ī* + *ya* + *ti* = *chindīyati*.

*Muca* > *muñca* + *ī* + *ya* + *ti* = *muñcīyati*.

*Gaha* > *gaṇha* + *ī* + *ya* + *ti* = *gaṇhīyati*.

*Rudha* > *rundha* + *ī* + *ya* + *ti* = *rundhīyati*.



(2) 'Ya' is added to the causative bases by means of 'i':

*Root Base*

KarA > *kārāpe* + i + ya + ti = *kārāpiyati* (to cause to be done).

PacA > *pācāpe* + i + ya + ti = *pācāpiyati* (to cause to be cooked).

HanA > *ghātāpe* + i + ya + ti = *ghātāpiyati* (to cause to be killed).

ChidA > *chindāpe* + i + ya + ti = *chindāpiyati* (to cause to be cut).

Ni + sadA > *nisidāpe* + i + ya + ti = *nisidāpiyati* (to cause to be seated).

(g) Some roots have more than one passive base :

GamU : *gamīyati*, *gacchīyati*.

PacA : *pacīyati*, *paccati*.

HanA : *hanīyati*, *haññati*.

BandhA : *bandhīyati*, *bajjhati*.

GahA : *gaṇhīyati*, *gayhati*.

ChidA : *chindīyati*, *chijjati*.

Muca : *muñcīyati*, *muccati*.

Khāda : *khādīyati*, *khajjati*, etc.

### Examples. Group 14

1. "Tasmiṇ kho pana, brāhmaṇa, yaññe, n'eva gāvo haññiṃsu, na ajelakā haññiṃsu . . . na rukkhā chijjiṃsu yūpatthāya, na dabbā lūyiṃsu barihisatthāya".  
D. i, 140.

2. "Tath'ev'ime catubbannā pabbajitvā tav'antike Jahanti purimaṇ nāmaṇ, 'Buddhaputtā'ti ñāyare".  
Apa. 27.



3. "Ye keci gaṇino loka 'satthāro' ti pavuccare  
Paramparāgataṇ dhammaṇ desenti parisāya  
te". *Ibid.* 28.
4. "Cittena nīyatī loka, cittena parikkassati".  
S. i, 39.
5. "Ajeḷakā ca gāvo ca vividhā yattha haññare,  
Na taṇ sammaggatā yaññaṇ upayanti  
mahesino". S. i, 76.
6. "Ādittasmiṇ agārasmiṇ yaṇ nīharati bhājanaṇ,  
Taṇ tassa hoti atthāya; no ca yaṇ tattha  
ḍayhati". S. i, 31.
7. "Asso va jipṇo nibbhogo  
Khādanā apanīyati". S. i, 176.
8. "Tassa mayhaṇ, bhante, catusu dvāresu dānaṇ  
dīyittha . . . Atha kho maṇ itthāgāraṇ upasankamitvā  
etaḍ avoca: 'Devassa kho dānaṇ dīyati, amhākaṇ  
dānaṇ na dīyati' ti". S. i, 58.
9. "Vihaññati kho ayaṇ Soṇadaṇḍo brāhmaṇo  
sakena cittena; yaṇ nūnāhaṇ Soṇadaṇḍaṇ brāhmaṇaṇ  
sake ācariyake tevijjake pañhaṇ puccheyyan' ti".  
D. i, 119.
10. "Yathā kho, mārisā, nimittā dissanti, āloko  
sañjāyati, obhāso pātubhavati, Brahmā pātubhavissati".  
D. ii, 209.
11. "Cakkhūni te nassantu vā bhijjantu vā, Bud-  
dhasāsanam eva dhārehi, mā cakkhūni". *DhA.* i, 11.
12. "Ath'assa majjhimayāme atikkante apubbaṇ  
acarimaṇ akkhīni c'eva kilesā ca pabhijjimsu". *Ibid.*
13. "Na vijjatī so jagatippadeso  
Yattha-ṭṭhito mucceyya pāpakammā". *Dhp.*  
v. 127.



14. " Tam enaṇ jano disvā evaṇ vadeyya: Ambho, kim ev' idaṇ *harīyati* jañña-jaññaṇ viyā ti ? " *M. i*, 30.

15. " Na-y-idaṇ, bhikkhave, brahmacariyaṇ *vīssati* janakuhanatthaṇ ". *A. ii*, 26.

16. " Atha te . . . manussasaddo viya *suṃyati*, jānissāma nan ti saddānusārena gantvā taṇ purisaṇ disvā 'yakkho bhavissati' ti bhītā sare sannayhīṇsu ". *J. iv*, 160.

17. " Diṭṭhibandhana-baddhā te  
Taṇhāsotena *vuyhare* ;  
Taṇhasotena *vuyhantā*  
Na te dukkhā *pamuccare* ". *Vism.* 603.

18. " Anekaśākhaṇ ca saḥassa-maṇḍalaṇ  
Chattaṇ marū dhārayum antalikkhe ;  
Suvanna-daṇḍā vītipatanti cāmarā  
Na *dissare* cāmara-chatta-gāhakā ". *SN. v.*  
688.

### Glossary. Group 14

1. At that sacrifice, O Brahman, neither were any oxen slain ; neither rams nor goats were put to death. No trees were cut down to be used as sacrificial posts, no Kusa-grass was mown to strew around the posts.

*Barihisa* is another name for Kusa-grass.

2. *Catubbaṇṇā*, people of the four castes or colours. The four castes are : *Khattiyā* (= warriors), *Brāhmaṇā* (= brahmins or the priest class), *Vessā* (= tradesmen and husbandmen), and *Suddā* (= the servants of the above three classes).

3. *Paramparāgataṃ*, handed down by tradition.

4. The world is led by thought ; by thought it is dragged about.



5. “ Where divers goats and sheep and kine are slain,

Never to such a rite as that repair

The noble seers who walk the perfect way ”.

*K.S. i, 103.*

6. Whatever thing is brought out and secured from a house which is on fire, it becomes useful to the owner ; but not so the things that are burnt in it.

7. *Nibbhoga*, useless ; worn out.

9. This brāhman, Sonadaṇḍa, is afflicted in his heart. I had better question him on his own doctrine concerning the threefold Vedic lore.

10. “ According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested ”. *D.B. ii, 242.*

12. *Apubbam acarimam*, simultaneously, (not being earlier or later).

13. *Jagatippadeso*, any spot on the earth.

14. *Jañña-jaññaṃ viya*, like an agreeable thing.

15. O monks, this holy life is not lived to cheat or cajole people.

16. *Sare sannayhimsu*, arranged the (bows and) arrows (in order to shoot).

17. “ They are bound fast by chains of their own views ;

The stream of craving carries them away.

And as the stream of craving carries them,

They do not get release from suffering ”.

*P.P. 727.*



18. (a) *Anekaśākhāṃ* . . . *chattāṃ*, a parasol with numerous ribs (or staves) and having thousand shades.

(b) *Suvarṇadaṇḍā cāmarā*, chowries with golden handles.

(c) *Vīṭipatanti*, fly up and down.



## CHAPTER IV

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### ANALYSIS OF SENTENCES

67. There are three kinds of sentences :—

1. *Simple*
2. *Complex* and
3. *Compound*.

1. Every sentence must contain two parts—the *subject* and the *predicate*. A *simple sentence* contains only one subject and one predicate :—

- (a) Puriso khettaṇ kasati.
- (b) “ Na pupphagandho paṭivātaṃ eti ”.
- (c) “ Ko na sammoham āpādi ? ”

2. A *complex sentence* consists of a principal sentence with one or more dependent (or subordinate) sentences :

“ Sac’āhaṇ gehaṇ gamissāmi, mātāpitāro maṇ tajjessanti ”.

Here the subordinate sentence is : “ Sac’āhaṇ gehaṇ gamissāmi ”. The other is the principal one.

3. A *compound sentence* consists of two or more simple or complex sentences joined together by means of a conjunction :—

(a) “ Thero Mūlasiriṇ pakkosāpesi, *atha* mahājanakāyo saṇnipati ”. Here are two simple sentences connected by *atha* ; neither of these is subordinate to the other ; but they have a connection in their sense.

(b) “ Sac’assa gehadvāraṇ gamissāmi, imassa bhariyā maṇ daṭṭhuṇ na sakkhissati ; yāv’assa bhattaṇ ādāya maggaṇ paṭipajjati tāva idh’eva bhavissāmi ”.



Here two complex sentences are connected by *tasmā* (= therefore), which is understood.

*N.B.*—*Atha* and *tasmā* are not conjunctions like English “and”, but conjunctive adverbs.

68. It is stated above that a sentence consists of two parts—the *subject* and the *predicate*. The following simple sentence may be divided into those two parts though it contains so many words :—

“Pātubhūta-sattaratano rājā Kāliṅgo Cakkavattī ekadivasaṇ sabbālaṅkāra-patimaṇḍito mālā-vilepana-dharo sabbasetaṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruya mātāpitunnaṇ assama-padaṇ pāyāsi”.

#### Subject.

*Rājā, Kāliṅgo Cakkavattī, pātubhūta-sattaratano, sabbālaṅkāra-patimaṇḍito, mālā-vilepanadharo.*

#### Predicate.

*Pāyāsi, sabbasetaṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruya, mātāpitunnaṇ assamapadaṇ.*

69. The *subject* must be a noun or some word or words used instead of a noun.

(1) *A noun* : *Puriso gāmaṇ gacchati.*

(2) *A pronoun* : *So rukkhaṇ chindati.*

(3) *An adjective used as a noun* : *Dhanavā gehaṇ kiṇāti.*

(4) *A gerund* : *Tattha gamanam sukhāvahaṇ bhavissati.*

(5) *An infinitive* : *Na sakkā gantum.*



(6) *A phrase: (a) "Tīni phalāni pattaena ariyasāva-  
kena olokita-olokitattānaṃ kampaṃ".*

*(b) "Sunakhakāle pacceka-Buddhe sine-  
hena pavattitabhūṅkaraṇa-mattam eva taṃ  
rakkhati".*

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69. While dividing a sentence into two parts the *object* was put under the *predicate*. The object stands as a completion to the predicate.

The object may be (1) a noun, (2) a pronoun, (3) an adjective used as a noun, (4) a gerund, (5) an infinitive, or (6) a phrase, as was stated in the case of a subject.

(1) *Noun* : Puriso rukkhaṃ chindati.

(2) *Pronoun* : Te maṃ pahariṃsu.

(3) *Adjective* : Corā dhanavantaṃ hanīsu.

(4) *Gerund* : Thero tassa āgamaṇaṃ paccāsiṃsati.

(5) *Infinitive* : Na visahati bhottum.

(6) *Phrase* : Ahaṃ Jetavane vasaṇaṃ Bhagavantaṃ  
passiṃ.

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### Enlargement.

70. Both the *subject* and the *object* may be enlarged by attributive adjuncts. The attributive may be :

(1) An adjective,

(2) A noun in apposition,

(3) A noun or pronoun in the possessive case,



- (4) A phrase,
- (5) A compound noun, or
- (6) A clause connected by a relative pronoun.

Examples in order :—

- (1) *Balavā puriso mahantaṃ rukkhaṃ āruhati.*
- (2) *Rājā Ajātasattu Vedehīputto attano pitarāṃ Seniyaṃ Bimbisāraṃ jīvitaṃ voropesi.*
- (3) *Gahapatino putto tassa goṇe pahari.*
- (4) *Vihāraṃ gato rājā Pasendi Kosalo dhammaṃ desentaṃ Bhagavantaṃ passi.*
- (5) *Sabbālaṅkāra-patimaṇḍito Kāliṅgo Cakkavatti Kelāsakūṭa-paṭibhāgaṃ gajaratanaṃ āruyha agamāsi.*
- (6) (a) Attributive to the subject:  
           “*Sukhaṃ supanti munayo*  
           *Ye itthiṃsu na bajjhare*”.
- (b) to the object :  
           “*Yo me āṇaṃ pakittesi paṇṇo sena*  
           *cetasā,*  
           *Tam ahaṃ kittayissāmi*”.

### The Predicate and its Extension.

71. The Predicate is always a verb. It may be enlarged, extended, or modified by an adverb or any word or words equivalent to an adverb. Such extensions are called *Adverbial Adjuncts*.

The Adverbial Adjunct may be :—

- (1) An adverb : “*Sukhaṃ supanti munayo*”, or
- (2) An adverbial phrase : *Bhagavati Jetavane viharante bahū deva-manussā taṃ namassinsu.*



72. There are many kinds of adverbs and adverbial phrases. They are classified according to their meanings :

### Adverbs.

- (1) Of time : *yadā, tadā, idāni, ajja, pāto, divā*, etc.
- (2) Of place : *tattha, yahiṃ, kutra, tamhā, uddham, adho, heṭṭhā, dūrato*, etc.
- (3) Of degree or quantity : *thokaṃ, bahukaṃ, yāvatā, tāvatā, yāva, tāva, kittāvatā*, etc.
- (4) Of manner : *sīghaṃ, sanikaṃ, sahasā, sukhaṃ*.
- (5) Of certainty : *addhā, vata, kāmaṃ, jātu, ve*, etc.
- (6) Of reason and consequence : *tasmā, tena, yato, yaṃ, tato, kasmā*, etc.

*Adverbial Phrases* also are classified like the adverbs :

- (1) *Tasmiṃ jīvante yeva tassa parisā vipulā ahosi.*
- (2) *Mahārañṇā kārite vihāre bahavo therā vasanti.*
- (4) “*Dānaveyyāvaṭiko pi paṇṇe āropita-niyāmen 'eva tesañ tesañ gehāni bhikkhū paṇiṇi*”.
- (4) “*Yathā me dhanacchedo na hoti, tathā karissāmi*”.
- (6) “*Atha te devī pucchi: Kim kāraṇā āgatattḥāti?*”

### Examples. Group 15

Define the various clauses and phrases of the following :—

1. “*Ajātasattu-kumāro Devadattassa Gayāsise viha-  
raṇ kāretvā . . . divase divase pañcathālipāka-satāni  
abhihari*”. (*Mahilāmukha*) *J. i*, 185-8.

2. “*Na, bhikkhave, Tathāgato idān'eva lokassa  
atthaṇ carati, pubbe pi cari yeva*”. *J. i*, 259-261.



3. “*Ajja kho pan 'Ānanda, rattiyaṃ pacchime yāme, Kusinārāyaṇ Upavattane Mallānaṃ sālavane, antarena yamaka-sālānaṃ, Tathāgatassa parinibbānaṃ bhavissati*”. *D. ii, 134.*

4. “*Satthari hi paṭhama-gamanena Kapilapuraṃ gantvā kaṇiṭṭha-bhātikaṃ Nandakumāraṃ pabbājetvā Kapilapurā nikkhamma anupubbena Sāvatthiṃ gantvā viharante āyasmā Nando . . . anabhirato . . . ahosi*”. *J. ii, 92.*

5. “*Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, tatra kho Bhagavā bhikkhū āmantesi 'bhikkhavo' ti*”. *S. i, 218, etc.*

6. “*Atha kho rājā Māgadho Ajātasattu Vedehiputto . . . ārohaṇiyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriya-mānāsu Rājagahamhā niyyāsi*”. *D. i, 49.*

7. “*Na h'evaṃ vandiyā Buddhā yathā vandasi, Gotamī*”.

“*Kathaṃ carahi sabbaññū vanditabbā Tathāgatā ?*” *Apa. 535.*

8. “*Anupubbena medhāvī thoka-thokaṃ khaṇe khaṇe Kammāro rajatass'eva niddhame malam attano*”. *Dhp. v. 239.*

9. “*Sabbaṃ Tissakumārassa vatthumhi vuttanāyena eva veditabbaṃ*”. *DhA. ii, 139.*

10. “*Sāvatthiyaṃ kira eko upāsako dhammena samena agāraṃ ajjhāvasati*”. *Ibid. ii, 157.*

11. “*Evaṃ sante pi ahaṃ pubbe kiñci akatattā kiñci na labhāmī ti na jānāsi*”. *Ibid. ii, 127.*

12. “*Attano sāmike . . . disvā cittaṃ ekaggaṃ na bhaveyya, tena magga-phalāni pattuṃ na sakkuṇeyyūṃ ; tasmā acalasaddhāya paṭiṭṭhitakāle tesaṃ te bhikkhū arahattaṃ patte dassesi*”. *Ibid. ii, 125.*



13. “ Appakā te manussesu ye janā pāragāmino ;  
Athā’yaṇ itarā pajā tīram evānudhāvati”.  
*Dhp. v. 85.*
14. “ Sā vejjen’āgantvā ‘ Kīdisam, bhadde ’, ti  
putṭhā : ‘ Pubbe me akkhini thokam ruṇṇesu, idāni  
atirekataram ruṇṇanti ’ ti āha ”. *DhA. i, 21.*
15. “ Yena yena subhikkhāni, sivāni abhayāni ca,  
Tena, puttaka, gacchassu ; mā sokāpahato  
bhava ”. *Theg. v. 82.*
16. “ Yatth’eko labhate babbu, dutiyo tattha jāyati ”.  
*J. i, 477-480. (Babbu).*
17. “ Yadā balākā suci-paṇḍaracchadā  
Kālassa meghassa bhayena tajjitā  
Palehitī ālayam ālayesinī,  
Tadānadi Ajakaraṇī rameti maṇ ”. *Theg. v. 307.*
18. “ Asantaṇ yo pagaṇhāti, asantañ c’upasevati,  
Tam eva ghāsaṇ kurute, vyaggho Sañjīvakaṇ  
yathā ”. *(Sañjīva). J. i, 508-511.*
19. “ Saccaṇ kira tvaṇ, Nanda, sambahulānaṇ bhik-  
khūnaṇ evam ārocesi ? ” *DhA. i, 118.*
20. “ Tathāgatassa tattha hatthināgena upaṭṭhi-  
yamānassa vasanabhāvo sakala-jambudīpe pākaṭo  
ahosi ”. *Ibid. i, 60.*

### Glossary. Group 15

1. *Pañca . . . abhihari*, he brought 500 pots of rice.  
(One *thālīpāka* contains food enough for ten persons).
2. *Lokassa attham carati*, acts for the welfare of the  
public.



3. “ And now this day, Ānanda, at the third watch of the night, in the Upavattana of Kusinārā, in the Sāla Grove of Mallians, between the twin Sāla trees, the utter passing away of the Tathāgata will take place”. *D.B. ii, 146.*

4. At that time, when the Master went to Kapilavatthu for the first time, ordained His younger brother, Prince Nanda, and then left Kapilavatthu for Savatthi, and was dwelling there, the venerable Nanda became discontented.

6. (a) *Ārohaniyam nāgam*, an elephant suitable for riding.

(b) *Ukkāsu dhāriyamānāsu*, while torches were borne, i.e. by the light of the torches.

7. “ The Buddhas, Gotamī, are not to be honoured in the way that you honour them”. “ How, then, My Lord, the Omniscient Ones should be adored ?”

8. Just as a smith removes the dross of silver by degrees, little by little, from time to time, in the same way a wise man should remove his own impurities.

9. *Vuttanayena*, as it was related.

10. *Dhammena samena*, righteously and peacefully.

11. *Pubbe* here means “ previous births ”.

12. (a) *Ēkagga*, one-pointed ; concentrated.

(b) *Acala-saddhā*, unshakable faith.

13. There are only few persons amongst men who go to the thither shore ; the rest of the mankind run about on the hither shore.

15. “ To any place where alms are easily got, wherever it is safe and free from danger, go thou, my boy ; vex not thy life with care ”.



16. Wherever a cat gets its prey a second one comes thither.

17. Whenever the crane with bright white wings flees, seeking a shelter and towards it, in fear of the black stormcloud, the river Ajakarani gives joy to me.

18. Whosoever helps a wicked person and keeps company with him, that person will eat up or ruin him just as the tiger ate up its reviver.

19. "Is it true, Nanda, that you have informed many monks in this way?"

20. The news that the Buddha was dwelling there attended by the noble elephant was widespread in whole Jambudipa.

### DEFINITION OF CLAUSES

73. A clause is a part of a sentence containing a finite verb of its own. (A complex sentence must contain at least two clauses, one main, and the other subordinate).

The clauses are of three kinds :—

1. *Noun Clause*, which stands in the place of a noun and becomes the subject or the object.

2. *Adjectival Clause*, which takes the place of an adjective and enlarges the subject or the object.

3. *Adverbial Clause*, which takes the place of an adverb and becomes the extension of Predicate.

#### Examples.

##### 1. *Noun Clause*.

(a) "Saccaṃ kira tvaṃ, Nanda, sambahulānaṃ bhikkhūnaṃ evaṃ ārocesi?" (= Is it true, Nanda, that you thus informed many monks?).



Here the predicate is : *saccam* (*hoti*). The subject is : “*tvam sambahulānam bhikkūnam evam ārocesi*”. It is a noun clause because it stands in the place of the subject.

(b) “*Satthā tato pi Jivakambavanāṇ gantukāmo : ‘Tattha maṃ nethā’ ti āha*”.

If we put the question “What did He say?” the answer is : ‘*Tattha maṃ netha*’ (= carry me there). The whole clause stands as the object to *āha*.

### 2. Adjectival Clause.

“*Yaṃ nissitā jagatiruhaṃ vihaṅgamā, Svāyaṇ aggaṇṇ pamuñcati*”. *Sakuṇa-Jātaka*). (= This tree, which the birds frequent, (now) emits fire).

Here the subject is *Svāyam* = so + *ayaṇ*.

The whole of the first line, (with its verb *honti* understood), stands as an attributive to the subject.

### 3. Adverbial Clause.

(a) “*Yadā te vivadissanti, tadā ehinti me vasaṇ*”. (= They will come under my influence *when they shall dispute with each other*).

(b) “*Kidiso nirayo āsi, yattha Dūsī apaccatha?*” (= What-like was the hell *where Dūsī suffered?*).

## VARIOUS ADVERBIAL CLAUSES

74. Just as there are many groups of adverbs and adverbial phrases so there are various groups of *adverbial clauses* too :—

(a) Adverbial Clause of Time :

“*Purā agacchate etaṃ anāgataṃ mahabbhayaṃ Subbacā hotha sakhilā aññamaññaṇ sagāravā*”  
*Theg. v. 978.*



(Before this great danger will come to pass in future ; be ye of gentle and docile hearts, and be filled with a mutual regard).

(b) Of Place :

“ Maññe sovaṇṇayo rāsi, soṇṇamālā ca, Nandako  
Yattha dāso āmajāto t̥hito thullāni gajjati ”. J. i, 226.

(I suppose that there is a heap of gold and some golden wreaths in the place standing where Nandaka, the born slave, speaks rough words).

(c) Of Manner :

“ Yathā sārādikam̐ bījam̐ khette vuttam̐ virūhati,  
Evaṇ rūhatu te nāsā ”. J. ii, 322.

Just as a seed of the spring-time, sown in a field, would germinate (quickly), so may your nose (which was mutilated) grow.

(d) Of Reason :

“ Yato ca so bahutaram̐ bhojanam̐ ajjhupāhari,  
Tato tatth'eva saṇsīdi, amattaññū hi so ahu ”  
J. ii, 293.

Because he had taken much food (or as he was overfed) he sank at the spot. He was intemperate—in food.

(e) Of Degree :

“ Yāva so mattam aññāsi bhojanasmim̐ vihaṅgamo  
Tāva addhānam āpādī ; mātarañ ca aposayī ”.  
Ibid.

(When that bird knew the measure of the food or when it was temperate in food it could fly the long distance and support its mother).

(f) Of Consequence :

“ Sace yujjhitukāmo'si, jayaṇ samma dadāmi te ”.  
J. ii, 11.



## NOTE.

(a) The Locative Absolute or a phrase or a clause including the same must be classified in the adverbial group of time.

(b) A word in the instrumental case or a phrase or clause in that sense are to be included in the group of manner.

(c) The phrases with an Absolutive, such as *gantvā* should be included in the group of time, as they denote something done before the final action takes place.

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75. It becomes clear by the examples given above : that—

- (i) *a noun clause* is introduced by *iti* (which is often understood).
  - (ii) *an adjectival clause* is introduced by the Relative Pronoun *ya*.
  - (iii) *an adverbial clause* is introduced by :
 

(a) <i>yathā</i> , ( <i>tathā</i> )	(f) <i>yāva</i> , ( <i>tāva</i> )
(b) <i>yadā</i> , ( <i>tadā</i> )	(g) <i>yāvatā</i> , ( <i>tāvatā</i> )
(c) <i>yattha</i> , ( <i>tattha</i> )	(h) <i>ce</i> , <i>sace</i> , <i>yadi</i>
(d) <i>yena</i> , ( <i>tena</i> )	(i) <i>iva</i> , <i>viya</i>
(e) <i>yato</i> , ( <i>tato</i> )	(j) <i>yadā</i> , <i>atha</i>
(k) <i>seyyathā pi</i> ( <i>evam eva</i> ).	
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## Examples. Group 16

Define the various clauses.

1. "Yo Vejayanta-pāsādaṇ  
Pādaṇḍuṭṭhena kampayi,



Tādisaṃ bhikkhum āsajja,

Kaṇha, dukkhaṃ nigacchasi". *Theg. v. 1194.*

2. "Evam etam, Mahāvīra, yathā samaṇa, bhāsasi ;  
Ettha c'eke visidanti paṇkamh'iva jaraggavo".  
*Ibid. v. 1154.*

3. "Seyyathā pi nāma suddhaṃ vatthaṃ apagatakā-  
lakaṃ sammad-eva rajanaṃ paṭiggaṇheyya, evam eva  
tesaṃ caturāsīti-pāṇasahassānaṃ tasmaṃ yeva āsane  
virajaṃ vitamaṇaṃ dhammacakkaṃ udapādi". *D. ii, 43.*

4. "Sare hatthehi bhañjitvā katvāna kuṭim acchi  
saṃ ;

Tena me Sarabhaṅgo ti nāmaṃ sammutiyā  
ahu". *Theg. v. 487.*

5. "Labheyya nu kho so coro coraghātesu :  
'āgamentu tāva bhavanto coraghātā, amukasmiṃ me  
gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṃ  
tesaṃ uddassetvā āgacchāmi' ti ?" *D. ii, 321.*

6. "No ce labhetha nipakaṃ sahāyaṃ  
Saddhiṃ-caraṃ sādhuvihāri dhīraṃ,  
Rājā'va raṭṭhaṃ vijitaṃ pahāya

Eko care mātaṅga'raññe va nāgo". *DhA. i, 62.*

7. "Evaṃ mahāsatto khuddaka-makkhikāya pivana-  
mattam pi lohitaṃ anuppādetvā, sattarājāno palāpetvā,  
kaṇṭha-bhātaraṃ oloketvā, kāme pahāya, isipabbajjaṃ  
pabbajitvā, abhiññā ca samāpattiyo ca nibbattetvā,  
jīvitapariyosāne brahmalokūpago ahosi". *J. ii, 90.*

8. "Kosalarājā mahantena balena āgantvā Bārā-  
ṇasiṃ gahetvā taṃ rājānaṃ māretvā tass'eva aggamaheṣiṃ  
attano aggamaheṣiṃ akāsi". *J. i, 407-410. (Asātarūpa).*



9. “ Eko kuṭumbiko ekassa therassa vihāraṇ katvā taṇ tattha viharantaṇ catūhi paccayehi upaṭṭhahi ”. *DhA. ii, 52.*

10. “ Caratha, bhikkhave, cārikaṇ bahujana-hitāya, bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṇ ”. *V.M. 21.*

11. “ Na arahati bhavaṇ Kūṭadanto Samaṇaṇ Gotamaṇ dassanāya upasaṅkamituṇ, Samaṇo tv’eva Gotamo arahati bhavantaṇ Kūṭadantaṇ dassanāya upasaṅkamituṇ ”. *D. i, 129.*

12. “ Atha kho Pāyāsi Rājañño Uttaraṇ māṇavaṇ āmantāpetvā etad avoca : Saccaṇ kira tvaṇ, tāta Uttara, evam anuddisasi : ‘ Iminā’haṇ dānena Pāyāsiṇ Rājaññaṇ imasmiṇ yeva loke samāgacchiṇ, mā parasmin ’ ti ”. *D. ii, 355.*

13. “ Abhijānāsi no tvaṇ, rājañña, divāseyyaṇ upagato supinakaṇ passitā ārāmarāmaṇeyyakaṇ vanarāmaṇeyyakaṇ ? ” *D. ii, 333.*

14. “ So vata, Cunda, attanā palipa-palipanno paraṇ palipa-palipannaṇ uddharissati ti n’etaṇ ṭhānaṇ vijjati ”. *M. i, 45.*

15. “ Tassa ce, bhikkhave, kulaputtassa evaṇ utṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati, kilamati, paridevati ”. *M. i, 86.*

16. “ Addhā kho, bhante, evaṇ sante tassa purisassa sappāṭihīrakataṇ bhāsitaṇ sampajjati ”. *D. i, 198.*

17. “ Yagghe, bhavaṇ jāneyya : Samaṇo Mahā-Kaccāno brāhmaṇānaṇ mante ekaṇsena apavadati paṭikkosati ti ”. *S. iv, 118.*



## Glossary. Group 16

1. "Having assailed such a monk, as caused Indra's palace to be shaken with his great-toe, O Black-hearted One, thou wilt get into trouble".

2. "It is just as you say, O great hero, O friar; here (in the mire of sensual pleasures) some sink, just as an aged ox is sunk in a swamp".

3. Just as a clean clothe from which all stain has been washed away, will readily take the dye, just even so did the 84000 beings obtain, even while sitting there, the pure and stainless Eye of the Truth.

4. *Sara*, here means a kind of reed.

5. Now would the culprit gain permission of this sort from his executioners: "Let my masters, the executioners, wait till I come back after having showed myself to my friends and acquaintances, my kinsmen and blood relations in such and such a village or town?"

6. "Should one not find a prudent companion to walk with, an upright man and steadfast,  
Then like a king renouncing the kingdom he  
has conquered, let one walk alone,  
Like an elephant roaming at will in an  
elephant forest". *B.L.* i, 181.

7. (a) *Abhiññā ca samāpattiyo ca*, the psychic powers and the higher stages of concentration.

(b) *Brahmalokūpago ahosi*, took rebirth in the Brahma-world.

9. *Catūhi . . . upatthahi*, supported him with the four requisities, viz. food, lodgings, raiment, and medicine.

10. "O monks, wander ye for the gain of the many, for the welfare of the many, out of compassion for the



world, for the good, for the gain, and for the welfare of gods and men ”.

11. “It is not fitting that venerable Kūṭadanta should call upon the recluse Gotama, but rather that the recluse Gotama should call upon you ”.

12. Then Prince Pāyāsi sent for the youngman Uttara and asked him as follows : “Is it true, dear Uttara, that you say thus : By this largesse, let me meet Prince Pāyāsi in this world only, and not in the next ?”

13. “Do you admit, Prince, that when you are taking your siesta, you see dreams of pleasant gardens and groves ?”

14. “It is an impossibility, Cunda, that a man being engulfed in a mire should drag out another person who is engulfed in the same mire ”.

15. If those riches, O monks, would not come to the clansman who is rousing himself, striving and exerting, he would feel grief and worry, and would lament.

16. “That being so, Rev. Sir, surely the talk of that man turns to be well grounded ”.

17. “May it please your reverence to know that the recluse, Kaccāna the Great, is attacking and abusing the sacred lore of the brahmins ”.



**76. THE PARTS OF ANALYSIS**

According to the explanations given above the parts of the analysis are :

1. The Subject,
2. The Enlargement of the Subject,
3. The Object,
4. The Enlargement of the Object,
5. The Predicate,
6. The Extension of the Predicate, and
7. The Completion of the Predicate (where there is an incomplete predicate).

Now let us analyse the following simple sentence :

“ Pātubhūta-sattaratano Rājā Kālīṅgo cakkavattī ekadivasaṇ sabbālankāra-patimaṇḍito mālā-vilepana-dharo sabbasetaṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanaṃ āruya mātāpitunnaṇ assamapadaṇ pāyāsi ”. (See p. 120).

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**77. Analysis of a Complex Sentence.**

“ Sā tesāṇ kathaṇ sutvā : ‘ Ime nillajjā mayā saddhiṇ abhiramitvā idāni maṇ māretukāmā ; jānissāṃ nesāṇ kattabbayuttakan ’ ti tehi māriyamānā : ‘ Ahaṇ yakkhini hutvā yathā maṇ ete mārenti evaṃ ev’ete māretuṇ samatthā bhavēyyan’ti patthanaṇ akāsi ”. *DhA.* ii, 35. (See p. 121).

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**78. Analysis of a Compound Sentence.**

“ Bhavaṇ hi Ānando tassa Bhoto Gotamassa dīgharataṇ upaṭṭhāko santikāvacaro samīpacārī, Bhavam etaṇ Ānando jāneyya : yesaṇ so Bhavaṇ Gotamo dhammānaṇ vannaṇvādī ahosi, yattha ca imaṇ janataṇ samādapesi, nivesesi, paṭiṭṭhāpesi ”. *D.* i. 206. (See p. 122).



<i>Subject</i>	<i>Enl. of Subject</i>	<i>Object</i>	<i>Enl. of Obj.</i>	<i>Predicate</i>	<i>Extension of Predicate</i>
Rājā Kāliṅgo	(1) Cakkavatti (2) pātubhūtasattar- atano (3) sabbālaṅkara- patimaṇḍito (4) mālāvillepana- dharo	assama- padaṇ	mātāpitun- naṇ	pāyāsi	(1) ekadivasaṇ (2) sabbasetāṇ Kelā- sakūṭa-paṭibhā- gaṇ gajarata- nam āruyha



Subject	Enl. of Sub.	Object	Enl. of Obj.	Predicate	Ext. of Predicate	Completion of Predicate
Sā	māriyamā-nā	patthanaṃ	Ahaṃ yak-khīṇi hutvā yathā maṃ ete mārenti evam ev'- etemaṃretuṃ samatthā bhaveyyan ti	akāsi	(1) tesāṃ kathaṃ sutvā (2) Ime nillajjā mayā saddhiṃ ab- hiraṃitvā idāni maṃ māretukāmā jānissāmi nesāṃ kattabbayutta- kan ti (cintetvā) (3) tehi	
Ime	nillajjā	maṃ		honti (understood)	(1) mayā saddhiṃ abhiramitvā (2) idāni	māretukāmā
Ahaṃ (understood)		kattabba- yuttakaṃ		jānissāmi		
Ahaṃ		ete		bhaveyyaṃ	(1) yakkhini hutvā (2) evam eva	māretuṃ samatthā
Ete		maṃ		mārenti	yathā	

Principal Sentence.

4th cl. 3rd cl. 2nd cl. 1st cl.



# 122 ANALYSIS OF A COMPOUND SENTENCE

Connecting Word (Tasmā)	Subject	Enl. Sub.	Object	Enl. of Object	Predicate	Ext. Pre.	Comp. Predicate
1st Sentence : Bhavaṇ hi Ānando . . . samīpacārī (ahosi)	Ānando	Bhavaṇ			ahosi (under- stood)	digha- rattaṇ	tassa Bhoto Gotamassa up- aṭṭhako santi- kāvacaro samī- pacārī
-nd Sentence : Bhavam etaṇ Ānando jāneyya yesaṇ . . . pa- tiṭṭhāpesi	Ānando	Bhavaṇ	etaṇ	yesaṇ so . . . yattha ca im- aṇ janataṇ . . pat ṭṭhāpesi	jāneyya		
1st Clause : Yesaṇ so Bhavaṇ Gotamo dham- mānaṇ vannaṇvādi ahosi	Gotamo	Bhavaṇ, so			ahosi		yesaṇ dham- mānaṇ vannaṇvādi
2nd Clause : Yattha ca imaṇ janataṇ samā- dapesi	(Gotamo)	(Bhavaṇ)	janataṇ	imaṇ	samāda- pesi	yattha	
3rd Clause : Yattha imaṇ janataṇ nivesesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	nivesesi	(yattha)	
4th Clause : Yattha imaṇ janataṇ patiṭṭhā- pesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	patiṭṭhā- pesi	(yattha)	



79. Analysis of a long Complex Sentence.

“Ath’assa bhariyā andhabālā evarūpe pāṭihāriye pasādaṇaṇa janetvā taṇa akkositvā paribhāsitvā : ‘Rājāno nāma caṇḍā, sakiṇa kuddhā hattha-pādādi-chedanena bahum pi anattaṇa karontī ti putte ādāya rājakuḷaṇa gantvā rañña pakkositvā ‘Kiṇa etan’ti pucchitā āha : Ayaṇa mama sāmiko tumhākaṇa upaṭṭhāna-pupphahi satthāraṇa pūjetvā tuccha-hattho gharāṇa āgantvā ‘Kahaṇa pupphānī’ ti puṭṭho idaṇa nāma vadeti ; mayā tassa chaḍḍitabhāvaṇa jānāhi ”. *DhA.* ii, 43. (See the next page).



Subject	Enl. Sub.	Object	Enl. Obj.	Predicate	Extension of Predicate
Bhariyā	(1) assa (2) andhabālā (3) Raññā pakko- sitvā 'Kiṇ etan 'ti pucchitā	Ayaṃ mama sāmiko . . . tucchahattho gharāṇ āgantvā . . . vadeti ; mayā tassa chaḍ- ḍitabhāvaṇ jānāhi		āha	(1) Atha. (2) evarūpe pāṭihāriye pasādāṇ ajanet- vā, (3) taṇ akkositvā, (4) (taṇ) paribhāsivā, (5) Rā- jāno nāma . . . karontī ti (vatvā), (6) putte ādāya rājakulaṇ gantvā
Rājāno	(1) caṇḍā (2) sakiṇ kuddhā	anattāṇ	bahuṇ	karonti	hattha-pādādi-chedanena
Sāmiko	(1) ayaṇ (2) mama (3) Kahaṇ pup- phānī ti puttḥo	idaṇ		vadeti	tumhākaṇ upaṭṭhānapup- phehi satthāraṇ pūjetvā tuccha-hattho gharāṇ āg- antvā
(Tvaṇ)		mayā tassa chaḍ- ḍita-bhāvaṇ		jānāhi	

3rd cl. 2nd cl. 1st cl. The whole sentence



**XVII. Analyse the following sentences.**

1. “Punṇo therañ disvā va kasin̐ ṭhapetvā pañca-paṭiṭṭhitena therañ vanditvā dantakaṭṭhaṇ kappiyaṇ katvā adāsi”. *DhA.* iii, 303.

2. “Satthā Mūlasiriṇ āmantetvā : ‘Jānāsi etan’ ti pucchitvā, ‘na jānāmi’ ti vutte : ‘Pitā te, Ānandaseṭṭhi’ ti vatvā asaddahantaṇ : ‘Ānandaseṭṭhi, puttassa te pañca-mahānidhiṇ ācikkhāhi’ ti vatvā ācikkhāpetvā saddahāpesi”. *DhA.* ii, 27.

3. “Appakā te manussesu ye janā pāragāmino ; Athāyaṇ itarā pajā tīram evānudhāvati”. *Dhp.* v. 85.

4. “Anuddhato acapalo nipako saṇvutindriyo Sobhati paṇsukūlena siho va girigabbhare”. *Theg.* v. 1081.

5. “Yo ca koci manussesu parapāṇāni hiṇsati, Asmā lokā paramhā ca ubhayā dhaṇsate naro”. *Theg.* v. 237.

6. “Yāvajīvam pi ce bālo paṇḍitaṇ payirupāsati, Na so dhammaṇ vijānāti dabbī sūparaṇaṇ yathā”. *Dhp.* v. 64.

7. “Atha naṇ piṇḍāya caritvā jīvitun̐ samatthakāle kapālaṇ hatthe ṭhapetvā : ‘Tāta, mayaṇ taṇ nissāya mahādukkhaṇ pattā ; idāni na sakkoma taṇ posetun̐ ; imasmiṇ nagare kapaṇaddhikādīnaṇ paṭiyatta-bhattāni atthi, tattha bhikkhāya caritvā jīvāhi’ ti taṇ vissajjesi”. *DhA.* ii, 27.

8. “Tasmiṇ samaye Bārāṇasivāsino devatāmaṇ-galikā honti ; bahū ajeḷaka-kukkuṭa-sūkarādayo vadhitvā nānappakārehi puppha-gandhehi c’eva maṇsa-lohitehi ca balikammaṇ karonti”. *J.* i, 259-261.



9. "Selo yathā ekaghano vātena na samīrati,  
Evaṃ nindā-pasaṃsāsu na samīñjanti paṇḍitā".  
*Dhp. v. 81.*

10. "Imehi lakkhaṇehi samannāgato nāma agāra-  
majjhe vasanto rājā hoti cakkavattī; pabbajanto loke  
vivaṭacchado sabbaññū Buddhho hoti". *Jātaka-nidāna.*

### Glossary. Group 17

1. As soon as Puṇṇa saw the Elder, he left his  
plough, saluted the Elder with the Five Rests, and  
preparing a tooth-stick, he gave it to him.

*Kappiyam katvā*, having made suitable or lawful.

2. *Asaddahantaṃ*, (to him) who was not believing.

4. "But who, with uninflated, steadfast mind,  
Is prudent, with his senses well controlled,  
He shineth glorious in a patchwork robe,  
As lion in the sombre mountain cave".  
*Ps.B. 366.*

5. Whosoever among men causes pain to his fellow  
creatures, this man will fall down from the welfare  
both of this world and the other.

6. "Even if a fool, all his life long, associate  
with a wise man,  
He will no more perceive the law than a spoon  
the taste of broth". *B.L. II, 118.*

7. *Kapaṇaddhikādīnaṃ paṭiyatta-bhattāni*, meals  
provided for poor folk, travellers, etc.

8. *Devatāmaṅgalikā*, expecting welfare through the  
deities.

9. As a solid rock is not shaken by the wind, even  
so the wise are not ruffled by praise or blame.



10. If a man having such marks should remain a householder, he will become a universal monarch ; if he goes forth into the homeless state he will become a Buddha, the omniscient, rolling back the veil from the world.



## CHAPTER V

## SYNTAX OF NOUNS

80. Syntax deals with the relations of words when they are arranged so as to form sentences. Most of these relations come under the heading of 'Concord'.

The Syntax of Nouns may be grouped under the different cases.

## NOMINATIVE

81. The Nominative is used :

- (1) When a noun stands as the *subject* of a sentence.
- (2) When a noun is *in apposition* with another noun in the Nominative.
- (3) When a noun stands alone and expresses only the meaning of its stem.

1. The subject is of three kinds :—

(a) *Simple* : (b) *Causative*, and (c) *Reflexive*.

(a) *Simple* : Dāso rukkhaṇ chindati.

(b) *Causative* : Seṭṭhī dāsaṇ rukkhaṇ chindāpeti.

(c) *Reflexive* : Rukkho patati. Ghaṭo bhijjati.

Most of the causative verbs take two objects, of which one is *direct* and the other *indirect*. Here *rukkham* is the direct one ; *dāsam* is indirect. (Note that the subject *dāso* in (a) has become an object in (b)).

In (c) as the tree falls of itself, without any attempt of another to fell it, the tree is called the *Reflexive Subject*. The action reflects on the subject itself. So is *Ghaṭo bhijjati*.



**2. Nouns in Apposition :—**

- (a) Rājā Māgadho Senīyo Bimbisāro.
- (b) Sakko Devānam-Indo.
- (c) Visākhā Migāramātā.

**3. Nouns expressing only the meanings of their stems :—**

Puriso, Rukkho, Pabbato.

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**ACCUSATIVE**

**82. The Accusative is generally used to denote an object (in a sentence).**

The object is of three kinds :—

- (a) *Nibbatti-kamma*, Generative Object,
- (b) *Vikati-kamma*, Transformative Object and
- (c) *Pattikamma*, Attainable Object.

**(a) Generative Object :**

- (1) *Mātā puttam vijāyati.*
- (2) *Āhāro sukham janeti.*
- (3) *Vaḍḍhakī ratham karoti.*

**(b) Transformative Object :**

*Kaṭṭham aṅgāram karoti.*

**(c) Attainable Object :**

- (1) *Puriso geham pavisati.*
- (2) *Cakkhumā rūpāni passati.*
- (3) *Upāsako Buddham namassati.*

**1. Extension in time and space is denoted by the Accusative :—**

- (a) “Atha kho Bhagavā bodhirukkhamūle *sattāham* ekapallānkena nisīdi”. *V.M.* 1.



(b) “Sace ayyā imam temāsam idha vaseyyuṇ”.  
Dh.A. i, 8.

(c) “Vīsaṃyojanasatam maggam gantvā . . . piṇḍāya pāvīsi”. Dh.A. i, 8.

2. The ordinals denoting for which time, are put in this case :—

So *dutiyam* pi *tatiyam* pi tath'eva yāci.

3. Most of the adverbs are in this case :—

“Tumhe imasmiṇ mate yeva *sukham* jīvissatha, jīvante tu *dukkham* jīvatha”. Dh.A. i, 216.

4. All verbs implying motion govern the Accusative :—

(a) Puriso *gāmaṃ* gacchati.

(b) Rājā *Bhagavantam* upasaṅkami.

5. The prefixes *anu*, *abhi*, *adhi*, *pati* and *upa* govern the Accusative :—

*Anu* : “Caturāsīti-pāṇasahassāni . . . Vipassin Bodhisattaṇ . . . *pabbajitam* anupabbajiṇsu”. D. ii, 30.

*Abhi* : “Taṇ kho pana *bhavantam* Gotamaṃ evaṇ kalyāṇo kittisaddo abbhuggato”. D. i, 87.

*Pati* : “So aham pi gamissāmi *nagaraṃ Mithilam* pati”. Thig. v. 319.

*Adhi* : “Adhi *brahmānam* mayaṇ, bhante, Bhagvantaṇ apucchimhā”. M. ii, 132.

*Upa* : “Ekaṇ yeva catudonikaṇ *piṭakam* upanisīditvā dāsa-kammakara-porisassa chammāsikaṇ bhattaṇ deti”. V.M. 240. She having sat near a basket, which holds only four measures, distributes corn, enough for six months, to the slaves and workers (from that basket).

6. The indeclinables *dhī*, *antarā* and *samantā* govern the Accusative :

*Dhī* : “Dhī brāhmaṇassa *hantāram*”. Dh.p. 389.



*Antarā*: “*Antarā ca Nālandam antarā ca Rājagaham addhānamagga-paṭipanno hoti*”. *D. i, 1.*

*Samantā*: “*Etha tumhe, bhikkhave, samantā Vesālim yathāmittaṃ . . . vassaṃ upetha*”. *D. ii, 98.*

### 83. INSTRUMENTAL

1. The agent by whom an action is performed is put in the Instrumental :—

*Vaḍḍhakinā geha kariyati.*

It should be noted here that in Pali *vaḍḍhakinā* is called *anutta-kattā* (= subject which is not expressed by the verb), and *geha* ‘*utta-kammaṃ*’ (= object expressed by the verb). Such is the case in all Passive Sentences. This definition however is unknown in English.

2. The Instrument with which an action is performed is put in this case :—

So *pharasunā* rukkhaṃ chindati.

3. The Instrument shows cause or reason :—

(a) *Rukkho vātena* kampati.

(b) “*Kammunā* vasalo hoti”.

4. The conveyance in or on which one goes :—

“*Sā yāvatikā yānassa bhūmi, yānena gantvā yānā-paccorohitvā*”. *DhA. i, 385.*

5. The price at which a thing is bought :—

“*Satasahassena* me kītaṃ”. *Apa.*

6. The way by which one goes :—

*Iminā* maggena yāhi.

7. The words expressing birth, lineage, origin, or nature govern the Instrumental :—

(a) “*Vipassī, bhikkhave, Bhagavā . . . khattiyo jātiyā* ahosi . . . *Koṇḍañño gottena* ahosi”. *D. ii, 6-7*



(b) *Akkhinā* kāṇo, blind of one eye.

8. It expresses the time 'in' or 'at' :—

(a) *Dvīhi māsehi* niṭṭhāsi.

(b) “*Tena samayena* Buddhho Bhagavā Uruvelāyaṇ viharati”: *M.V.* 1.

9. It expresses the companionship or possession :—

(a) “*Tena kho pana samayena Nigrodho paribbājako mahatiyā paribbājaka-parisāya saddhiṇ nisinno hoti*”. *D.* iii, 36.

(b) “*Imehi kho ayaṇ, deva, kumāro dvattiṇsa-mahā-purisa-lakkhaṇehi samannāgato*”. *D.* ii, 19. This babe, my lord, is endowed with the thirty-two marks of the Great Man.

10. In the expression “*What is the use of ?*” the thing is expressed by the Inst. and the person by the Dative :—

(a) “*Ko attho jīvitenā me ?*” *Theg.* v. 407.

(b) *Kiṇ te jaṭāhi dummedha ?* *Dhp.* v. 394.

11. The indeclinables *saha*, *saddhiṃ*, *samaṃ*, *vinā* and sometimes *alam* govern the Inst. :—

*Saha* : “*Saha bhaṇḍakena coraṇ cūlāya gaṇhenti viya maṇ vippekāraṇ pāpeyya*”. *DhA.* i, 294. She would take me into account as one would take hold of a thief by his knot of hair.

*Saddhiṃ* : “*Pañcasatā bhikkhū tena saddhiṇ maggaṇ paṭipajjinsu*”. *DhA.* iii, 21.

*Samaṃ* : “*Yaṇ karomase Brahmuno samaṇ devehi, mārisa, tad ajja tuyhaṇ kassāma*”. *D.* ii, 288. What honour we, together with the gods, were used to pay to the Brahma, that honour now we shall pay to you.



*Vinā* : “ Na mayaṇ vinā bhikkhusaṅghena vattāma ”. *DhA.* i, 405. We are not used to live without (associating) the monkhood.

*Alaṃ* : “ Pakkamat ’ āyasmā imamhā āvāsā ; alaṇ te idha vāsena ”. (*Pātimokkha*). Let the venerable one leave this monastery ; enough of your living here.

**12. Some adverbs also are in the Inst. :—**

(a) “ Idāni pana me cittaṇ nibbutaṇ bhavissati ; sukhena ca sayituṇ labhissāmi ”. *DhA.* i, 223. Now my mind will be calmed and I will be able to sleep comfortably.

(b) *Sammāsambuddhassa santike mayaṇ pabbajjā, sā ca pana me dukkheṇa laddhā* ”. (*Nigrodhamiga*). *J.* i, 145-153.

**13. In comparison the thing compared is in the Inst. :—**

“ Etena hi agginā sadiso aggi nāma natthi ”. *DhA.* i, 403.

**14. The thing with which something is mixed is put in the Inst. :—**

“ *Kalīra-panasādīhi* missetvā maṇsaṇ pacanti ”. (*Samp.*). They cook flesh having mixed with edible top sprouts and jack-fruit, etc.

**15. The state, in which something is done, is expressed by the Inst. :—**

“ Tvaṇ devasikaṇ sedehi muccamānehi piṇḍāya carasi ”. (*Mahilāmukha J.*). Daily you wonder, with sweat dripping, for alms.

**16. The expression “ less by ” takes the Inst. :—**

“ Imaṇ dvīhi ūnaṇ purisa-sahassaṇ vināsaṇ pattaṇ ”. (*Vedabbha*) *J.* i, 253-256.



17. The Potential and the Past Passive Participle take the instrument for their original subject. :—

(a) “*Amhehi ca aññamaññaṇ katikā katā*”. *DhA. i, 93.*

(b) “*Yassa rañño cakkavattissa dibbaṇ cakkaratanaṇ osakkati . . . na dāni tena raññā ciraṇ jīvitabbaṇ hoti*”. *D. ii, 59.*

### Examples. Group 18

For the Nominative, Accusative and Instrumental.

1. “*Pubbe tvaṇ olambakaṇ otārento viya ujukam eva phalāni pātesi*”. (*Kurungamiga*). *J. i, 173-4.*

2. “*Upakaṭṭhāya pavāraṇāya sabbe’va saha paṭisambhidāhi arahattaṇ pāpuṇṇsu*”. *DhA. i, 13.*

3. “*So taṇ ādāya Sāvatthiṇ ekarattivāseṇa gacchanto ekaṇ phāsukaṭṭhānaṇ gantvā nivāsaṇ gaṇhi*”. *DhA. i, 386.*

4. “*Rājā kira Pasenadi Kosalo ekasmiṇ chaṇadivase . . . hatthim abhiruyha mahantena rājānubhāvena nagaraṇ padakkhiṇaṇ karoti*”. *DhA. ii, 1.*

5. “*So : bhariyam me nissāya bhayena uppannena bhavitabban ti cintetvā . . . gantvā rājānaṇ vanditvā aṭṭhāsi*”. *DhA. ii, 2.*

6. “*So . . . yathāladdhena vyañjanena saddhiṇ allam eva bhattaṇ pacchiyaṇ opīletvā ādāya yojanikaṇ maggaṇ pakkanto*”. *DhA. ii, 3.*

7. “*Sabbhi-r-eva samāsetha Paṇḍiteh’ atthadassihi*”. *Theg. v. 4.*



8. “ Sâ udakabindūhi paggharanteh’eva aḍḍhul-likhitehi kesehi vegen ’āgantvā : ‘Tuvataṇ kho, ayyaputta, āgaccheyyāsī’ti āha ”. *DhA. i, 116.*

9. “ Tasmiṇ pana nagare anusavaccharaṇ vivaṭanakkhattaṇ nāma hoti, tadā bahi anikkhamana-kulāni pi parivārena saddhiṇ gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītiraṇ gacchanti ”. *DhA. i, 388.*

10. “ Suppabuddha, . . . ahaṇ te aparimitaṇ dhaṇaṇ dassāmi, ‘alam me Buddena, alam me dhammena, alam me saṅghena’ti vadehī ti ”. *Udānaṭṭhakathā.*

11. “ Āyasmā Aṅgulimālo bhinnena sīsena, lohiteṇa galantena, bhinnena pattenā, vipphālītāya saṅghāṭiyā yena Bhagavā ten’upasaṅkami ”. *M. ii, 104.*

12. “ Vipassī, bhikkhave, arahaṇ sammāsambuddho khattiyo jātiyā ahosi . . . Koṇḍañño gottena ahosi ”. *D. ii, 11.*

13. “ Satthā navahi māsehi cārikaṇ caritvā puna Sāvatthiṇ agamāsi ; Visākhāya pi pāsāde kammaṇ navahi eva māsehi niṭṭhitaṇ ”. *DhA. i, 414.*

14. “ Bhante, imaṇ catumāsaṇ bhikkhusaṅghaṇ gaheṭvā idh’eva vasatha, pāsādamahaṇ karissāmi ti ”. *DhA. i, 415.*

15. “ Amatamhi vijjamāne  
Kiṇ tava pañcakaṭukena pītena ? ” *Thig. v.*  
503.

16. “ Kin te jaṭāhi dummedha ?  
Kin te ajinasāṭiyā ? ” *J. i, 134.*

17. “ Sace te ūnaṇ kāmehi, ahaṇ paripūrayāmi te ;  
Yo naṇ hiṇsati vāremi ; bhūmi-senāpatī ahaṇ ”.  
*D. ii, 243.*



18. "Dīgharattaṇ kho maṇ tvaṇ devī iṭṭhehi kantehi piyehi manāpehi samudācarittha; atha ca pana maṇ tvaṇ pacchime kāle aniṭṭhehi akantehi amanāpehi samudācarasī ti". *D. ii, 192.*

### Glossary. Group 18

1. *Olambakam*, a plumb.
2. (a) *Upakatṭhāya pavāraṇāya*, when the Pavāraṇā ceremony was near by. Pavāraṇā is held at the end of the rainy retreat.  
(b) *Saha paṭisambhidāhi*, together with the four-fold analytic insight.
3. *Ekarattivāseṇa*, by spending only one night (on the way).
4. *Nagaram padakkhiṇam karoti*, circumambulates the city.
5. *Bhariyam . . . bhavitabbam*, it must be a danger arisen on account of my wife.
6. (a) *Yathāladdhena vyañjanena*, with whatever curry he could get.  
(b) *Pacchiyaṃ opīletvā*, having crammed in a hand-basket.
7. Associate only with the good, who are wise and understand the good.
8. *Adḍhullikhitehi kesehi*, with the hair half-combed.
9. *Vivaṭanakkhattam*, a festival in which every kind of veil is removed.
10. *Alam me Buddhena*, I have no use of the Buddha, or enough of the Buddha.
11. *Vipphālītāya saṅghāṭiyā*, with the over-robe torn.



14. *Pāsādamaham*, ceremony of consecrating the mansion.

15. When the nectar is there, what is the use of your drinking a decoction made of five kinds of astringent things ?

16. *Kin te jaṭāhi*, what is the use of your matted hair ?

17. “ If for thy pleasures aught there lacketh yet  
I’ll make it good. If any injure thee,  
Them I’ll restrain, warlord and landlord I ”.  
*D.B. i, 275.*

18. “ Long hast thou addressed me, O Queen, in pleasant words, much to be desired, and sweet. Yet now in this last time you speak in words unpleasant, disagreeable, not to be desired ”. *D.B. ii, 225.*

### DATIVE

84. The person to whom something is given, the person or object for whom or which something is done, is put in the Dative.

Consequently it is sometimes used as indirect object with transitive verbs having an accusative as direct object.

1. When something is given to someone :—

“ *Mama ayye upasaṅkamitvā tesam dānaṃ dehi* ”.  
*DhA. i, 434.*

2. When something is done for someone :—

“ *Jātassa kho Vipassissa kumārassa setacchattaṃ dhārayittha* ”. *D. ii, 19.*



3. When liking or disliking for someone or something is expressed :—

(a) “Devā pi *tesam* pihayanti  
*Sambuddhānam satīmatam*”. *Dhp.* 181.  
Even the devas hold dear those who are  
mindful and enlightened.

(b) “Gehe *itthīnam* pi putta-*dhītānam* pi amacca-  
brāhmaṇa-*gahapatādīnam* pi appiyo amanāpo . . .  
ahosi”. *J.* ii, 240.

4. When someone is informed of something :—

“Te attanā laddhagunaṇ *Tathāgatassa* āro-  
cesuṇ”.

5. When the sense of purpose is expressed :—

“Tiṭṭhatu Sugato kappan bahujaṇahitāya, bahujaṇ-  
asukhāya, lokānukampāya, atthāya hitāya sukhāya  
devamanussānaṇ”. *D.* ii, 104.

6. Suitability or fitness is denoted by the Dative :—

“Na-y-idaṇ *Devadattassa* anucchavikaṇ, *Sāriputtat-  
therassa* anucchavikaṇ”. *DhA.* i, 79.

7. In such expressions as: “What is the use of”, etc., the person is expressed by the Dative :—

“Kim me gharāvāsena?”

8. When something is refused, the person is put in the Dative :—

“*Mayham* evarūpāya jaṭāya kiccaṇ natthi”.

9. The indeclinables *namo*, *sotthi*, *svāgatam*, *lābhā* and the words expressing their meanings govern the Dative :—

(a) “Namo te purisājañña, namo te purisuttama”.  
*Theg.* v. 629.



(b) "Sotthi bhadante hotu rañño, sotthi janapa-  
dassa". D. i, 96.

(c) "Tassā te svāgataṃ bhadde ;  
Atha te adurāgataṃ".\* Thig. v. 337.

(d) Lābhā vata me, . . . yassa me satthā arahan".  
S. i, 119.

10. The following roots govern the Dative :—

(a) *Su* (to hear) preceded by *pati* or *pati* + *ā*.

(b) *Thā* (to stand) preceded by *upa*.

(c) *DubhA* (to be hostile to).

(d) *Khā* (to be clear) preceded by *pa* or not.

(e) *KudhA* (to be angry).

(a) "Bhadante ti te bhikkhū Bhagavato paccas-  
sosuṇ". D. ii, 290.

(b) "Appamattā ayyassa upaṭṭhānaṃ karohi".

(c) "Yaso-kittiṇ ca pappoti, yo mittānaṃ na  
dūbhati". Mittānisamsa Sutta.

(d). "Disā pi me na pakkhāyanti". D. ii, 99.

(e). "Mā me kujjha, Mahāvīra". Thig. v. 293.

11. When something is sent to someone the  
receiver is put in the Dative :—

"Pitarā me tumhākaṃ paṇṇaṃ pesitaṃ". DhA. i, 182.

12. When something is told or preached to  
someone the person who listens is put in the  
Dative :—

(a) "Mayhaṃ akathetvā kassa kathesi tāta?"

(b) "Bodhisatto brāhmaṇassa dhammaṃ desesi".

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\* The translation given in the Ps.S. is :—

"Welcome to thee, thou gracious maiden ! thence  
For thee 'twas but a little way to come".

The translator has taken the last word as *adūrāgataṃ*. This is  
a mistake ; *durāgataṃ* is the opposite of *svāgataṃ* (=welcome),  
so *adurāgataṃ*, means 'not unwelcome' or 'not a bad coming'.



13. The indeclinable *alam* sometimes govern the Dative :—

“Dessā ca me, alam me ; āpuochā 'haṇ gamissāmi”.  
*Thig. v. 416.* She is detestable to me ; enough of her ;  
I will ask for leave to go away.

14. When a thought has occurred to someone the person is put in the Dative :—

“Atha kho Sālavatīyā gaṇikāya etad ahosi”.  
*V.M. 269.*

15. The words prefixed with ‘*pātu*’ and ‘*āvi*’ govern the Dative :—

“Rañño Mahāsudassanassa . . . dibbaṇ cakkaratanaṇ pāturahosi”. *D. ii, 172.*

## ABLATIVE

85. The primary meaning of the Ablative is separation or that which is expressed by “from”, but it expresses many other relations too.

1. Separation :—

(a) Puriso *gehā* nikkhamati. (b). *Rukkhamhā* phalaṇ patati. (c) So *assaṇṇhito* otari.

2. The measure of length, breadth, or distance is denoted by the Ablative :—

(a) “So kira *Sāvatthito* avidūre khettaṇ kasati”.  
*Dh.A. ii, 37.*

(b) “*Rājagahato* pañca-cattālīsa-yojana-matthake *Sāvatthī*”.

(c) “*Gambhīrato* gāvutaṇ, *puṭhulato* dve gāvutā, deva”. *Dh.A. ii, 120.*

3. When some direction is expressed :—

“*Dakkhiṇato* nagarassa Bhagavato sarīraṇ jhāpesāma”. *D. ii, 160.*



4. When some cause or reason is expressed :—

(a). “ *Kāmato jayati soko, kāmato jāyati bhayaṇ* ”.  
*Dhp.* 215.

(b). “ *Kasmā nu tumhaṇ daharā na miyare?* ”  
*J.* iv. 52.

5. When release from something is expressed :—

“ *Mutto’haṇ sabbapāsehi, ye dibbā ye ca mānusa* ”.  
*S.* i, 106.

I am freed from all snares, terrestrial or divine.

6. The verbs having the meaning “ *to avoid, to abstain, to fear, or to abhor* ” govern the Ablative :—

(a) “ *Pāṇātipātā viramāmi khippaṇ* ”. *DhA.* i, 32.

(b) “ *Pāpā cittaṇ nivāraye* ”. *Dhp.* v. 116.

(c) “ *Bhāyāmi paccāgamanāya tassa* ”. *J.* ii, 242.

(d) “ *Pāpakehi akusalehi dhammehi aṭṭiyati harāyati jigucchati* ”.

7. The indeclinables *ārakā*, *aññatra*, *yāva*, *uddham*, *adho* govern the Ablative :—

*Ārakā* : *Ārakā hoti saddhammā,*

*Nabhaso paṭhavī yathā* ”. *Theg.* v. 1078.

He is far from the good norm as firmament is far from the earth.

*Aññatra* : “ So . . . *aññatra uccāra-passāvakkammā aññatra niddā-kilamatha-paṭivindanā . . . vassasataṇ gantvā . . . kālaṅkato* ” (*S.* i, 62). And I, leaving aside the time for needs of nature and sleeping for the rest, travelled for hundred years and died (without reaching my destination).

See Chapter VI for the examples with remaining indeclinables.



8. *Thā* (to stand) preceded by *u* governs the Ablative :—

(a) “*Vuṭṭhāhi ca Bhagavā tamhā ābādhā*”. *M.* 81.

(b) “*Sāyaṇhasamayaṇ paṭisallānā vuṭṭhito*”.  
*S.V.* 9.

9. The comparative “*tara*” and those words which express its meaning govern the Ablative :—

(a) “*Te paṇ’ete asappurisā tiracchānagatehi pi guṇahinā*”. *Rasavāhinī*.

(b) “*Malā ve pāpakā dhammā, asmiṇ loke paramhi ca* ;

*Tato malā malatarāṇ, avijjā paramaṇ malaṇ*”.  
(*Dhp.* 242-3). Taints, indeed, are all evil things both in this world and in the next. A worse taint than these is ignorance, the greatest taint.

10. The expressions “*since*”, “*beginning from*”, or “*from that time*” are denoted by the Ablative :—

“*Aruṇuggamanato paṭṭhāya yāva majjhantikasa-mayā*”.

11. The adverbs *pubbe*, *pure*, *puretaram*, *param*, *oram*, etc. govern the Ablative :—

(a) “*Na me diṭṭho ito pubbe*”. *DhA.* iii, 226.

(b) “*Therehi puretaram eva ekapassena gantvā*”.  
*DhA.* i, 111.

(c) “*Tato paraṇ paccantimā janapadā*”. *J. nidāna*.

(d) “*Orāṇ me chahi māsehi kālakiriya bhavissati*”.  
*Nandaka-petavatthu*.

12. The idea “*in terms of*” is expressed by the Ablative :—

“*Yo sukhaṇ dukkhato’ ddakkhi*”,

*Dukkham addakkhi sallato*”. *S.* iv. 207.

“*Who sees that pleasure is an ill and pain a piercing barb*”.



Examples. Group 19.

For the Dative and Ablative.

1. "Bodhisatto : 'idān' esa hatthipiṭṭhā patitvā marissatī'ti hatthito apatanatthaṇ Bhīmasenaṇ yottena parikkhipitvā gaṇhi". *Bhīmasena. J. i, 355-359.*

2. "Dīghato tiṇsayojaṇ, vitthārato paṇṇarasa-yojanaṇ assamaṇ māpehi".

3. (a) "Laddhāna vitthaṇ na dadanti mohā".  
*Theg. v. 776.*

(b) "Tasmā hi paññā va dhanena seyyo".  
*Theg. v. 784.*

4. "Kuṭumbikassa te gehe bhattaṇ bhuñjanato varatarāṇ mīlhaṇ khādituṇ ; . . . kuṭumbikena dinna-sātakānaṇ nivāsanato varatarāṇ naggena carituṇ".  
*DhA. ii, 53.*

5. "Atha kho āyasmā Mahā-Kassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi".  
*DhA. i, 427.*

6. "Dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti". *D. ii, 253.*

7. "Tvam pana Mahābrahmunā pi uttaritaro ti?"  
"Āma, Jambuka, ahañ hi Brahmunā pi atibrahmā ti". *DhA. ii, 60.*

8. "Tathāgato atīte Buddhhe . . . jātito pi anussarati, nāmato pi, . . . gottato pi . . . āyupparamāṇato pi".  
*D. ii, 10.*

9. "Anaṅgaṇassa posassa niccaṇ sucigavesino Vāḷaggamattaṇ pāpassa abbhāmaṇ va khāyati". *Theg. v. 1001.*

10. "Catunnaṇ, bhikkhave, dhammānaṇ ananubodhā appaṭivedhā evaṇ idāṇ dīgham addhānaṇ sandhāvitaṇ saṅsaritaṇ mamañ o'eva tumhākañ ca". *A. ii, 1, D. ii, 122.*



11. “ Vipassī kumāro bahuno janassa piyo āsi manāpo ”. *D.* ii, 20.

12. “ Bandhumā rājā Vipassissa kumārassa tayo pāsāde kārāpesi ”. *D.* ii, 21.

13. “ Vipassissa Bodhisattassa rahogatassa paṭi-sallīnassa evaṇ cetaso parivitaṅko udapādi ”. *D.* ii, 30.

14. “ Alābhā vata *me*, na vata *me* lābhā, dulladdhaṇ vata *me*, na vata *me* suladdhaṇ yassa *me* anabhirati uppannā ”. *S.* i, 185.

15. “ Siyā kho pana bhoto rañño mahāyaññaṇ yajamānassa kocid eva vippaṭisāro ”. *D.* i, 138.

16. “ Ajjatagge dānā’haṇ, āvuso Ānanda, aññaṭr’eva *Bhagavatā*, aññaṭra *bhikkhusaṅghā* uposathaṇ karissāmi ”. *DhA.* i, 142.

17. “ Evaṇ, Devā ti kho’so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭissutvā āyasmato Pīṇdivacchassa pañca ārāṃikasatāni pādāsi ”. *V.M.* 207.

18. “ Svāgataṇ, bhante, Bhagavato ; cirassaṇ kho, bhante, Bhagavā imaṇ pariyāyam akāsi yad idaṇ idh’āgamanāya ”. *D.* iii, 1.

### Glossary. Group 19

1. *Yottena . . . gaṇhi*, put a rope around him and took hold of it.

2. Make ready a hermitage, 30 leagues in length and 15 leagues in breadth.

3. (a) Having acquired wealth they do not give on account of their ignorance.

(b) Therefore wisdom is far better than riches.



4. It is better for you to eat excrement than to take food at the householder's ; it is better to go naked than to wear the clothes given by him.

6. *Dasahi lokadhātūhi*, from ten world-systems each containing 10000 worlds.

7. *Tvaṃ . . . uttaritaro*, are you superior even to the Great Brahma ?

8. (a) *Jātito*, by birth. (b) *Āyupparamāṇato*, by age

9. "The man of blameless life, who ever seeks  
For what is pure, doth deem some trifling fault,  
That is no heavier than the tip of the hair,  
Weighty as (burden of the gravid) cloud".  
(*Ps.B.* 280).

10. Monks, it is through not understanding, through not penetrating four things that we have gone on faring, thus gone on running this long time, both you and I.

13. Now this thought arose in the mind of Vipassī, the Buddha-to-be, who was alone and in seclusion.

14. "Alas ! it is a loss to me ! Alas ! it is no gain to me ! Alas ! it is a ill gain, and is not a pleasant gain to me in whom disaffection has arisen.

16. (a) *Ajġatagge*, beginning from today.

(b) *Aññātra Bhagavatā*, without the Buddha.

17. (a) *Paṭissutvā*, having assented to the words.

(b) *Pañca-ārāmika-satāni*, 500 workers for the monastery.

18. Hail to thee, Rev. Sir, after a long time your reverence has thought of coming here.



## GENITIVE

**86. The Genitive expresses possession ; it has the limiting force of an adjective :—**

(a) Purisassa hattho. (b) Seṭṭhino putto.

**1. It also expresses the connection or relation of something or someone with some action :—**

(a) Hatthassa sammiñjanaṇ.  
(b) Khandhānaṇ pātubhāvo.  
(c) Assassa dhāvanaṇ.

**2. The thing with which something is composed, or of which something is consisting, is put in the Genitive :—**

(a) Suvāṇṇassa rāsi. (b) Tilānaṇ muṭṭhi.  
(c) Yodhānaṇ samūho. (d) Sippikānaṇ sataṇ.

**3. The state of things expressed by the Genitive :—**

(a) Rūpassa lahutā, (lightness of matter).  
(b) Tesaṇ anotaraṇabhāvaṇ disvā, (having seen that they would not get into the water).

**4. The group or heap, from which one person or a thing is distinguished or selected, is put in the Genitive :—**

(a) “ Aññataro kho pan ’āyasmā Subhaddo *arahatam* ahosi ”. *D.* ii, 153. So the venerable Subhadda became yet another among the arahants.

(b) “ So *tesam* sabbapacchato gacchantāṇ sattiyaṃ paharivā māretvā ”. *DhA.* i, 80.

**5. The words of “skill, proficiency”, etc., and their opposites govern the Genitive :—**

(a) “ Kusalo kho ahaṇ diṭṭhadhammikānaṇ atthānaṇ ”. *D.* ii, 241. I am an expert regarding what is profitable for this life.



6. The words denoting "time, locality, direction and distance" are put in the Genitive :—

(a) "Ito *tiṇṇaṃ māsānaṃ accayena* Tathāgato parinibbāyissati". *D. ii, 106.*

(b) "Ingha me tvaṇ, Ānanda, antarena *yamakasālānaṃ uttarasīsakaṇ mañcaṇ pañṇapehi*". *D. ii, 137.*  
Spread over for me, Ānanda, the couch with its head to the north, between the twin sāla-trees.

(c) "Uttarena *uttaraṇ nagarassa* haritvā". *D. ii, 161.* Having carried (the body) by the north to the north of the city.

(d) *Catunnaṃ yojanānaṃ* matthake.

7. When a portion of a whole is mentioned the whole is put in the Genitive :—

(a) *Kappassa tatiyo bhāgo.*

(b) *Gehassa majjhe.*

(c) *Rattiyā paṭhame yāme.*

8. When a word in Genitive, with a participle in agreement, denotes some attendant circumstance it is called "Genitive Absolute" :—

"*Sākuṇikassa gumbato jālaṇ mocentass'eva vikālo jāto*". (*Sammodamāna J.*). It became dark while the fowler was disentangling his net from the bush.

### LOCATIVE

87. The Locative shows the place *in* or *on* which a thing or person is, or an action is performed. In English it is expressed by the prepositions *in, on, upon, at* and the adverbs *when* and *while*.



The Pali Grammarians divide the Locative into four groups, viz.

(1) *Opasilesikādhāra*, which stands touched with the connected object :

(a) *Mañce sayati*, (sleeps on a bed).

(b) *Cāṭiyam odanaṃ pacati*, (she cooks rice in a pot)..

(2) *Sāmīpikādhāra*, which expresses the neighbourhood, (but not the exact spot) :

“*Sāvatthiyam viharati Jetavane*”. Here the monastery was not within the city, but near by.

(3) *Vesayikādhāra*, which expresses the locality or thing in which something is taking place :

(a) *Gāme manussā vasanti*.

(b) *Sakuṇā ākāse caranti*.

(4) *Vyāpikādhāra* is where the location and the located are mixed together :

(a) *Tilesu telaṃ*. (b) *Khīre jalaṃ*.

The oil in sesamum is spread throughout the seed ; likewise water in the milk is mixed with it.

1. The Locative denotes the time when an action takes place :—

(a) “*Aparabhāge Mahākāḷo upasampadaṃ labhitvā*”. *DhA.* i, 68.

(b) *Ath'ekā kuladhītā . . . sāyaṇhasamaye amilātā akilantā kalam akāsi*”. *Ibid.* i, 70.

2. When an individual or a thing is selected from a whole class or group, the latter is put in the Locative :—

(a) “*Tesu chasu khattiyesu . . . Anuruddho pūvena parājito pūvatthāya pahīni*”. *DhA.* i, 133.



(b) *Tāvatakesu puttanaṭṭa-saḥassesu eko pi antarā maraṇaṇ patto nāma nāhosi*". *DhA.* i, 409.

3. The Locative shows the cause or motive of an action :—

(a) "*Sampajānamusāvāde pācittiyaṇ*". Pācittiya offence is incurred on account of intentional lying.

(b) "*Ajinamhi haññate dīpi*". *J.* vi, 61. The panther is killed on account of its hide.

4. The words denoting overlordship or ownership govern the Locative :—

"*Andhabālo'si, mahārāja, . . . dvīsu raṭṭhesu rajjaṇ kāresi, paññā pana te mandā*". *DhA.* ii, 8.

5. The Locative is used absolutely with a participle in the same case as itself :—

"*Atīte Bārāṇasiyaṇ Brahmadaṭṭe rajjaṇ kārente Bodhisatto . . . tassa vinicchayāmacco ahosi*". (*Kūṭavāṇija J.*)

6. When someone is careful in doing something, the action is put in the Locative :—

"*Abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti*". *D.* ii, 292.

7. The words signifying reverence, respect, love, delighting in, saluting, seizing, kissing, fond of, and striking govern the Locative.

(See below for Examples).

8. It denotes the circumstances in spite of or under which an action is done :—

"*So . . . tāya pāde sammiñjite nikkhamitvā vegena vihāraṇ gantvā . . . pabbaji*". *DhA.* iii, 273.



## Examples. Group 20

For the Genitive and Locative.

## 1. Signifying seizing :—

“Gahapatiko otarivā *kesesu* gahetvā nāmetvā kapparappahārehi koṭṭetvā *gale* gahetvā āgatamaggā-bhimukhaṇ khipitvā pakkāmi”. (Illisa) *J.* i, 345-354.

## 2. Signifying striking :—

“Gahapatiko . . . asaniṇ pātento viya *khandhe* paharivā rathaṇ ādāya agamāsi”. *Ibid.*

## 3. Respect :—

“*Tesu* assa sagāravo ; te c’assu sādhu pūjitā”. *S.* i, 178.

## 4. Delighting in :—

“Dandhaṇ hi karoto puññaṇ, *pāpasmim* ramatī mano”. *Dhp.* v. 116.

## 5. Kissing :—

“Atha naṇ seṭṭhī . . . sise cumbitvā parivāratthāya tassā pañca-itthisatāni datvā taṇ attano jeṭṭhadhītu-ṭṭhāne ṭhapesi”. *DhA.* i, 190.

6. “Pacceka**buddhassa** jātassaraṇ oruyha nahāy-antassa tīre ṭhapitesu kāsāvesu cīvaraṇ thenetvā tesāṇ hatthīnaṇ gamanāgamanamagge sasīsaṇ pārupitvā nisīdi”. *DhA.* i, 80.

7. “Ahaṇ mātāpitunnaṇ a**passantānaṇ** yeva bahi gantvā pabbajissāmi”. *DhA.* iii, 273.

8. “Uppātesu nimittesu lakkaṇesu ca kovidaṇ Ajjhāyakaṇ mantadhaṇaṇ porohicce ṭhapesi so”. *Apa.* 43.

9. “Samaṇo khalu bho Gotamo akāmakānaṇ mātāpitunnaṇ assumukhānaṇ rodantānaṇ agārasmā anagāriyaṇ pabbajito”. *D.* i, 115.



10. "Atha kho Bhagavā acirapakkantesu Pāṭali-gāmikesu upāsakesu suññāgāraṇ pāvīsi". *D. ii, 86.*

11. "Gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti". *D. ii, 292.*

12. "Ajinamhi haññate dīpi ; nāgo dantehi haññati ;  
Dhanamhi dhanino hanti, aniketāṇ asantha-  
vaṇ". *J. vi, 61.*

13. "Idāni, bhante, deve vassante, deve galagalā-  
yante, vijjutāsu niccharantīsu, asaniyā phalantiyā  
dve kassakā bhātaro hatā, cattāro ca balivaddā ti".  
*D. ii, 132.*

14. "Addasa kho so, bhikkhave, puriso bahunnaṇ  
vassānaṇ, bahunnaṇ vassasātānaṇ . . . accayena dibbaṇ  
cakkarātanaṇ osakkitaṇ, ṭhānā cutaṇ". *D. iii, 59.*

15. "Khattiyo seṭṭho jane tasmiṇ  
Ye gottapatisārino ;  
Vijjācaraṇasampanno  
So seṭṭho deva-mānuse". *D. iii, 97.*

16. "Kusalā naccagītassa Sakkassa paricārikā". *J. vi, 238.*

### Glossary. Group 20

1. (a) *Kesesu gahetvā*, having caught him by his hair.  
(b) *Kappaṇa . . . koṭṭetvā*, having hit him with the  
elbows.

(c) *Gale gahetvā*, holding him by the neck.

2. *Asanim . . . paharivā*, having hit him on his back  
as if causing a thunder-bolt to strike.

3. Be respectful towards them ; and they should be  
honoured well.



4. The mind of him who is slow in doing good delights in evil.

7. *Mātā . . . tānaṁ*, while my parents are not aware.

8. He appointed as his prime minister a person who was clever in (explaining) omens, portents and the signs of the body, and, who was a teacher of Vedas and a knower of the (Vedic) charms.

9. *Akāmakānaṁ . . . rodantānaṁ*, while his unwilling parents were weeping with their cheeks wet with tears.

10. *Acirapakantesu*, before long after their departure.

11. He acts mindfully in walking, in standing still, in sleeping, in the waking state, in speaking and in being silent.

12. The panther is killed on account of its hide ; the elephant is killed on account of its tusks ; and (the robbers) kill wealthy persons, on account of their wealth, not leaving a dwelling or an attendance for them.

13. (a) *Vijjutāsu . . . tīsu*, when lightnings were flashing.

(b) *Asaniyā phalantiyā*, while a thunder-bolt is crashing.

14. *Osakkitaṁ, ṭhānā cutaṁ*, displaced and shifted from its original position.

15. The warrior is the noblest among those who follow the lineage ; but the person endowed with higher wisdom and conduct is the noblest among gods and men.



## SOME CASES SOMETIMES EXPRESS THE SENSE OF SOME OTHER CASES

88. The *Accusative* sometimes expresses the sense of the *Instrumental* and the *Locative*.

(a) Used instead of the *Instrumental* :

“Sace *mam* samaṇo Gotamo n'ālapissati, aham pi *tam* n'ālapissāmi”. *S.* i, 177. If the recluse Gotama will not speak to me I also will not speak with him.

(b) Instead of the *Locative* :

*Ekam samayam* Bhagavā Rājagahe viharati.

89. The *Instrumental* is sometimes used instead of the *Accusative*, *Ablative* and the *Locative*.

(a) Instead of the *Accusative* :

“Sace bhavaṇ Reṇu rajjaṇ labhetha, saṇvibhajetha no *rajjena*”. *D.* ii, 233. If Lord Reṇu should succeed to the throne he should share the kingdom with us.

Such constructions are very rare.

(b) Instead of the *Ablative* :

“Sumuttā mayaṇ tena *Mahāsamaṇe na*”. *D.* ii, 162. We are well rid of the great recluse.

(c) Instead of the *Locative* :

“Tena samayena Buddhho Bhagavā Uruvelāyaṇ viharati najjā Nerañjarāya tīre”. *V. M.* 1.

90. The *Genitive* is sometimes used instead of the *Accusative*, *Instrumental*, *Ablative* and *Locative*.

(a) Instead of the *Accusative* :

(1) “Natthi candimasuriyānaṇ dassāvi”. *D.* ii, 328. There is no person who sees the sun and the moon.



(2) “Bahunnaṃ vata no Bhagavā dukkhadhammaṇaṃ apahattā”. *M.* i, 447. Remover of many troubles.

This construction is extensively used with the Primary Derivatives such as *lābhī*, *dātā*, *kattā*, *akkhātā*, *kārako*, *pālako*, etc.

Rarely it is seen in some constructions without a Primary Derivative:—

“Na tvaṃ, tāta Raṭṭhapāla, *kassaci dukkhasa jānāsi*”. *M.* ii, 57. Dear Raṭṭhapāla, you do not understand any hardships of the life.

(b) Instead of the Instrumental :

“Pūراتि bālo *pāpassa* thoka-thokam pi ācinaṃ”. *Dhp.* 121. The fool, gathering little by little, fills himself with evil.

(c) Instead of the Ablative :

“Sabbe tasanti *daṇḍassa* ; sabbe bhāyanti *maccuno*”. *Dhp.* 129. All tremble at punishment ; to all life is dear.

(d) Instead of the Locative :

“*Tesaṃ passantānaṃ* yeva uttarisākhato ekaṃ phalaṃ paccitvā sākhatō mucci”. *Samp.* i, 100. While they were looking at, a fruit on the northern bough became ripe and fell down.

91. The *Locative* is sometimes used instead of the *Accusative* and *Dative*.

(a) Instead of the Accusative :

“Nārado rattiṃ nikkhamanto tassa *jaṭāsu* akkami”. *DhA.* i, 40. Nārada, going out in the night, trod down his matted hair.

(b) Instead of the Dative :

“*Saṅghe*, Gotamī, dehi ; *saṅghe* te dinne ahañ c’eva pūjito bhavissāmi”. *M.* iii, 253. Gotami, offer it to



the community ; I also will be honoured when it is offered to the Saṅgha.

92. The Dative is rarely used instead of the Accusative :

“ Appo *saggāya* gacchati ”. *Dhp.* v. 174. Few persons go to heaven.

### Examples. Group 21

1. “ Tatr 'assa dovāriko paṇḍito vyatto medhāvi aññātānaṃ nivāretā, ñātānaṃ pavesetā ”. *D.* ii, 83.

2. “ Tena kho pana samayena āyasmā Mahā-Kassapo Pāvāya Kusināraṃ addhānamagga-paṭipanno hoti mahatā bhikkhusaṅghena ”. *D.* ii, 162.

3. “ Pathavyā ekarajjena, *saggassa* gamanena vā, Sabbalokādhipaccena, sotāpattiphalāṃ varaṃ ”. *Dhp.* v. 178.

4. “ Ko nu kho, bho, pahoti imaṃ mahāpaṭhaviṃ uttarena āyataṃ dakkhiṇena sakaṭamukhaṃ sattadhā samaṃ suvibhattaṃ vibhajituṃ ? ” *D.* ii, 234.

5. “ Dvinnāṃ gehānam antare ubhato dīghaṃ āvāṭaṃ khaṇāpetvā *gūthakalalassa* pūrāpesi ”. *DhA.* i, 436.

6. “ Rañño imaṃ pāṭihāriyaṃ passantassa pītiyā nirantaraṃ phuṭa-sarīrassa añjaliṃ paggaḥetvā ṭhitassa 'eva mahābodhi mūlasatena suvaṇṇakaṭāhe paṭiṭṭhāsi ”. *Samp.* i, 95.

7. “ Cattār 'imāni, Ānanda, saddhassa *kulaputtassa* dassaniyāni saṃvejanīyāni ṭhānāni ”. *D.* ii, 140.

8. “ Atha kho Thūṇeyyakā brāhmaṇa-gaḥapatikā udapānaṃ *tiṇassa* ca *bhusassa* ca yāva mukhato pūresuṃ ”. *Udāna.*



9. " Rājā Disampati bhoto Jotipālassa māṇavassa dassanakāmo ". *D.* ii, 232.

10. " Amataṇ tesam, bhikkhave, paribhuttaṇ yesam kāyagatā sati paribhuttā ". *A.* i, 45.

11. " Dātā ca ahosi sukhumānaṇ mudukānaṇ attharaṇānaṇ pāvuraṇānaṇ ". *D.* iii, 159.

12. " Seyyathā pi, bhikkhave, ubhato-mukhā puṭoli pūrā nānāvihitassa dhaññaṇ, seyyathidaṇ : sālīnaṇ, vihīnaṇ, muggānaṇ māsānaṇ ". *D.* ii, 293.

13. " So ca hoti na lābhī annassa, pānassa, vatthassa, yānassa, mālā-gandha-vilepanassa ". *A.* i, 107.

14. " Idha, bhikkhave, bhikkhu khamo hoti sītassa, uṇhassa, jighacchāya, pipāsāya ". *M.* i, 10.

15. " Samaṇo khalu bho Gotamo Rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito ". *D.* i, 133.

16. " Eso, mahārāja, maṇ jaṭāsu ca gīvāyañ ca akkami; nāhaṇ etaṇ kūṭajaṭilaṇ khamāpemi ". *DhA.* i, 42.

### Glossary. Group 21

2. There might be a watchman, clever, expert and wise, who stops the strangers and admits the persons known to him.

3. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

4. Who is able successfully to divide this earth, so broad on the north and narrow like a bullock-cart's fore-part on the south, into seven equal portions ?



Professor Rhys Davids, in his *Dialogues of the Buddha*, leaves this *dakkhiṇena sakatamukhaṃ* untranslated and gives some explanation about it in a note. Here by the word *mahāpaṭhavi* only the sub-continent of India is meant. India is extensively broad to the north and very narrow to the south, like the front part of a single bullock-cart, which gradually becomes narrow.

5. (a) *Ubhato dīghaṃ*, long on both sides.

(b) *Gūṭha . . . pūrāpesi*, made it filled with filth.

6. (a) *Rañño . . . t̥hitass'eva*, while the king was standing there.

(b) *Mūlasatena*, with its hundred roots.

7. There are these four places, Ānanda, which the believing clansman should visit with feelings of remorse.

8. (a) *Tiṇassa ca bhusassa ca*, with grass and chaff.

(b) *Yāva mukhato*, up to the brim.

10. They have partaken, O monks, of the embrosia, who have partaken of the mindfulness centred on the body.

11. He was a giver of fine and soft bed-sheets and wrappings.

12. As if there were a double-mouthed bag, monks, full of various sorts of grain, such as sāli-paddy, common paddy, beans, and vetches.

14. *Khamo hoti sītassa*, becomes able to sustain cold.

15. The recluse Gotama is honoured, held of weight, esteemed and venerated by the king Prasenajit of Kosala.

16. *Jatāsu ca gīvāyaṇ ca akkami*, trod me at my matted hair and neck.



## CHAPTER VI

## HOW TO SHORTEN A SENTENCE

93. It is always advisable in constructing a sentence to use as few words as possible to express the idea desired by it. (This however may not be possible for the beginners whose stock of words is limited).

The compound sentence :—

(a) *Ekadā Bhagavā Sāvattthiyam vihari, tadā devatā āgantvā dhammam suṇimṣu*, may be shortened and changed to a simple sentence as follows :—

“ *Bhagavati Sāvattthiyam viharante devatā' gantvā dhammam suṇimṣu* ”.

(b) “ *Yattha manussā vasanti, tattha soṇā ca goṇā ca vasanti* ”, may be shortened to :—

“ *Manussānam vasanatthāne soṇā goṇā ca vasanti* ”.

(c) “ *Yo tena saddhiṇ idh'āgami; so amhehi saddhiṇ vāpiṇ gamissati* ”, may be shortened to :—

“ *Tena saddhiṇ idhāgato amhehi vāpiṇ gamissati* ”.

(d) “ *Yadā kukkuṭā ravissanti, tadā so āgamissati* ”, may be shortened as :—

“ *Kukkuṭānam ravanakāle so āgamissati* ”.

(e) “ *Te yathā kathenti, tathā na karonti* ”, may be changed as :—

“ *Te yathākathitam na karonti* ”.

(f) “ *Yadā vassati, tadā devo nadiyo vāpiyo ca pūreti* ”, may be shortened to :—

“ *Devo vassanto nadī-vāpiyo pūreti* ”.



(g) “Yadā tvaṇ nahāyissasi tadā ahaṇ api nahāyissāmi”, may be changed to :—

“*Tvayi nahāyante* (or *tava nahānakāle*) *aham pi nahāyissāmi*”.

The following passages are taken from the Commentary on Dīgha :—

(a) “Nanu idān’eva divasakaro atthaṅgato ? So kathaṇ imaṇ puṇṇacandaṇ anubandhamāno uggacchissati ?”

*When shortened* : Idān’eva atthaṅgato divasakaro kathaṇ puṇṇacandaṇ anubandhamāno uggacchissati ?

(b) “Yassa yassa hi raññā saddhiṇ gantukāmatā uppajjati so so ākāśagato va hoti”.

*When shortened* : Raññā saddhiṇ gantukāmā sabbe ākāśagatā honti.

(c) “Yasmiṇ padese cakkaratanaṇ paṭiṭṭhāsi, tattha rājā vāsaṇ upagacchi saddhiṇ parisāya”.

*When shortened* : Cakkaratanaṇ paṭiṭṭhitatṭhāne sapariso rājā vāsam upagacchi.

(d) “Natthi so satto nāma yo paccatthika-saññāya taṇ rājānaṇ ārabba āvudhaṇ ukkhipituṇ visaheyya”.

*Shortened* : Tasmiṇ rājini paccatthika-saññāya āvudhaṇ ukkhipituṇ samattho koci satto nāma natthi.

(e) “Bhagavā pi setacchattaṇ pahāya hatthagataṇ . . . rajjaṇ nissajjītvā pabbajito, te pi setacchattāni pahāya hatthagatāni rajjāni nissajjitvā pabbajitā”.

*Shortened* : Bhagavā pi te pi setacchattāni pahāya hatthagata-rajjāni nissajjitvā pabbajitā.

(f) “Tumhe Kapilavatthu-vāsike gahetvā gajjatha, ye soṇa-sigālādayo viya attano bhaginīhi saddhiṇ saṇvasiṇsu”.



*Shortened* : Soṇa-sigālādayo viya sakabhaginihi saha vutthe Kapilavatthu-vāsike gahetvā tumhe gajjatha.

(g) “ Rājānaṃ passitun āgacchantā aññassa rajjaṃ apīletvā attano attano rajjapadesen’eva āgamissanti e’eva gamissanti cāti ”.

*Shortened* : Rājadassanaṃ āgacchantā pararajjaṃ apīletvā saka-saka-rajjappadeseh’eva gamanāgamaṇaṃ karissanti ti.

(h) “ Sā pattaṃ gahetvā ākāse khiṇi, patto ākāse aṭṭhāsi ”.

*Shortened* : Tāya gahetvā ākāsaṃ khiṇi patto tattha aṭṭhāsi.

(i) “ Bhagavā mahā-bhikkhusaṅgha-parivuto Rājagahaṃ agamāsi, tattha gatakāle Mahā-Moggallānatthero parinibbāyi ”.

*Shortened* : Mahābhikkhusaṅgha-parivute Bhagavati Rājagahaṃ gate Mahā-Moggallānatthero parinibbāyi



## CHAPTER VII

### DEFINITION OF THE INDECLINABLES

The *indeclinables* are those words which are incapable of any grammatical declension. In Pali these are called *avyayas* ; they are mainly of two kinds : (1) *upasaggas* and (2) *nipātas*.

(1) *Upasaggas* are the prefixes, an explanation of which is given in § 79, 80, 81, *N.P.C.* ii.

(2) *Nipātas* consist of adverbs, prepositions, conjunctions, interjections, the infinitives ending in *-tum* and *-tave*, and all absolutives such as *katvā*, *kātūna*, *āgamma*.

94. The *nipātas* also are of two kinds :

1. Derivative, 2. Pure or Simple.

1. The Derivative Indeclinables are formed by adding some suffixes to the stems of some nouns, pronouns or adjectives :

(a) *Derived from nouns* :—

Atthaso, hetuso, gehato, mukhato.

(b) *Derived from pronouns* :—

Yadā, tadā, yena, kattha, kadā, kuto.

(c) *Derived from adjectives* :—

Lahuso, dīghato, puthulato, sabbadā.

(d) *From numericals* :—

Dvidhā, tidhā, catukkhattuṇ, pañca-pañcaso.



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**Note.**—Suffix *to* in the ablative sense is sometimes affixed to some prefixes in order to form some indeclinables :—

*Abhito, parito* (= all around):

2. The Pure Indeclinables are : *kira, khalu, kho, tu, hi, mā, nanu*, etc., etc., including the conjunctions : *ca, vā, atha, atha vā, uda, udāhu, tathā pi*; the interjections : *aho, hā, ahaha, dhī*, etc., and the conditionals : *ce, sace, yadi*.

For further description of the Derivative Indeclinables see *III Avyaya-Taddhita, N.P.C. II*.

95. *Although the indeclinables do not undergo any declension some of them express the sense of particular cases.*

For instance :

(a) *Sakkā, labbhā, sayam, sāmam* and *namo* are used in the Nominative sense.

(b) *Abhinham, punappunam, muhum, sakim, ciram, oram*, etc. are in the sense of the Accusative.

(c) *Sayam, sāmam, micchā, vāhasā*, etc. have the sense of the Instrumental.

(d) *Uddham, adho, tiriyaṃ, hetthā, upari*, etc. have the sense of the Locative.

(e) *Ārā, ārakā, yāva, tāva*, etc. have the sense of the Ablative.

(f) *Bho, are, he, bhane, je, āvuso*, etc., have the sense of the Vocative.

Meanings of these indeclinables will be clear in the following list of examples given in the alphabetical order.

1. *A* and *an* are in the negative sense. *A* is seen in *akusala, amanussa, abhāva*, etc., and *an* in *anavajja*,



*anāsava*, etc. The *Abhidhānappadīpikā* and the *Sadda-nīti* state that there is an indeclinable *a*, but the other grammarians state it to be another form of indeclinable *na*. According to their definition *na* is changed to *a* before a consonant, and to *an* before a vowel. Both are used only as prefixes.

2. *Aciraṃ*, shortly ; before long.

“ *Aciraṃ vat'ayaṇ kāyo paṭhaviṇ adhisessati* ”.  
*Dhp. v. 41.*

Before long, alas ! this body will lie upon the earth.

3. *Ajja*, today ; at present.

“ *Atthi me ajja bhesajjamattā pītā* ”. *D. i, 205.*

I have taken a dose of medicine today.

4. *Ajjaṭagge*, from this day forth.

“ *Upāsakaṇ maṇ Bhagavā dhāretu ajjaṭagge pāṇupetaṇ saraṇaṇ gataṇ* ”. *D. i, 85, etc.* May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in Him.

5. *Ajjuṇho*, this night ; (this day).

“ *Sace te Kassapa agaru,*

*Viharemu ajjuṇho aggisālamhi* ”. *V. M. 25.*

“ If it is not inconvenient to you, Kassapa, I shall spend this night in this heated hall ”.

6. *Aññadatthu*, certainly ; on the other hand ; only.

(a) “ *Aññadatthu sissaṇ Mūsilaṇ, ācariya, tvam eva jessasi* ”. (*Com. Guttila-vimānavatthu*). Certainly, master, you will defeat your pupil Mūsila.

(b) “ *Āyasmā Raṭṭhapālo sakapitunivesane n'eva dānaṇ alattha, na paccakkhānaṇ, aññadatthu akkosanam eva alattha* ”. *M. ii, 62.* In his own father's house,



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Venerable Ratṭhapāla, got neither alms nor a refusal, but only abuse.

7. *Atippageva*, very early.

“Kin nu kho, mahārāja, *atippageva* āgato'si”  
*Mahāsupina-Jātaka*.

8. *Atippago*, very early.

“Atha kho Bhagavato etad ahosi: *Atippago* kho tāva Anupiyāya piṇḍāya carituṇ”. *D.* iii, 1. It is very early to go for alms in the town of Anupiya.

9. *Ativiya*, extremely; excessively; too much.

(a) “Pañcannaṇ māṇavaka-satānaṇ antare *ativiya* ācariyassa upakārako ahosi”. *DhA.* i, 250.

(b) “Dasavassāyukesu, bhikkhave, manussesu dasa-kusalakammapathā sabbena sabbaṇ antaradhāyissanti, dasa akusala-kammapathā *ativiya* dippissanti”. *D.* iii, 71. When the life-span of human beings will be ten years, the ten moral courses of conduct will altogether disappear, and the ten immoral courses of action will flourish *excessively*.

10. *Atīva*, too much; exceedingly.

“*Atīva* parihīna-gatto'smi; rattandhakāre gamis-sāmi ti”. *Rasavāhinī*. My body is too much emaciated, therefore I will depart in the darkness at night.

11. *Atthi* is the Present 3rd singular of *as*, (its plural is *santi*). But when *atthi* is used in the plural sense it is to be taken as an indeclinable:—

(a) “Kim pana vo manussā sabbe'va kukkure mārenti, udāhu maraṇaṇ alabhantā pi *atthi* ti?” *J.* i, 176.

(b) “Iti pi *n'atthi* paro loko; *n'atthi* sattā opapā-tikā”. *D.* ii, 316.



12. *Atha*, and then ; after that ; and ; or ; now.

(a) “*Atha* pāpāni kammāni karaṇṇaṃ bālo na bujjhati”.  
*Dhp.* v. 136. A fool does not realise their nature when he does wicked deeds.

(b) “*Atha kho* (= after that) Devadatto uposatha-divase attano parisāya saddhiṃ ekamantaṃ nisiditvā . . .”. *DhA.* i, 142.

13. *Atho*, and then ; also ; and further.

“Hatthe pi chindanti, *atho* pi pāde,  
Kanne pi chindanti, *atho* pi nāsaṃ”. *V.V.* p. 50.

14. *Atha vā*, or.

“Yo Buddhāṃ paribhāsati,  
*Atha vā* tassa sāvakaṃ”. *SN.* v. 134.

15. *Addhā*, certainly ; surely.

“*Addhā* tvaṃ Buddho bhavissasi ; Buddhabhūtena pana te paṭhamaṃ mama vijitaṃ āgantabbaṃ”. *Jātaka-nidāna.*

16. *Adho*, below ; under.

“Uddhaṃ *adho* ca tiriyaṃ, disāsv’anudisāsv’ahaṃ  
Anvesaṃ nādhigacchāmi : Godhiko so kuhiṃ gato”.  
*S.* i, 122.

“Aloft, below, and back and forth I seek

The quarters four and in between in vain.

I find not : whither gone is Godhika”. *K.S.* i, 152.

17. *Antarā*, in between ; midway.

“Suppiyo pi kho paribbājako *antarā* ca Rājagahaṃ  
*antarā* ca Nālandaṃ addhānamagga-paṭipanno hoti”.  
*D.* i, 1. Suppiya the mendicant too was going along  
the high road between Rājagaha and Nālandā.



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In compounds this becomes an adjective :—

(a) *Antarākathā*, in between talk.

(b) *Antarāmarana*, premature death.

18. *Antarena*, in between ; midway.

(a) “*Antarena yamakasālānaṃ 'uttarasīsakaṃ mañcaṃ paññāpehi*”. *D. ii*, 137. Prepare a bed with its head to the north, between the twin Sāla trees.

(b) “*Tato tvaṃ, māluṅkyaputta, n'ev'idha, na huraṇ, na ubhayam antarena*”. *S. iv*, 73. Then you, Mālunkya's son, are not here, not beyond, and not midway between.

19. *Anto*, in ; inside ; within.

“*Evaṃ pāsādassa anto ca bahi ca gāḥhārakkhā ahosi*”. *DhA. iv*, 209.

In compounds it has the meaning “inner”.

(a) *Antonagara*, inner city.

(b) *Antogāma*, inner village.

20. *Aparajju*, on the following day.

“*Tena kho pana samayena āyasmā Nigrodhakappo pacchābhattaṃ piṇḍapāta-paṭikkanto vihāraṃ pavisati, sāyaṃ vā nikkhamati, aparajju vā kāle*”. *S. i*, 186. At that time the venerable Nigrodha-Kappa enters his cell on returning from his alms-round and does not leave it again till evening or the forenoon (of the) next day.

21. *Api*, also ; and ; even ; if ; but.

(a) “*Sā pi Takkasīlā-maggaṃ paṭipajji ; sahāyako pi' ssā ito c'ito ca vicaritvā pi nāddasa*”. *DhA. i*, 326.

(b) *Even* : (1) “*Api dibbesu kāmesu ratiṃ so nādhigacchati*”. *Dhp. v*. 187.



(2) “*Ap 'āhaṇ marissāmi, nāhaṇ sakkomi pkena passena sattamāse sayituṇ*”. *V.M.* 274. I am not able to lie down on one side for seven months, even if I were to die.

(c) It is sometimes used as an interrogative :—

“*Api samaṇa, balivadde addasa ?*” (= have you, venerable monk, seen some oxen ?)

(d) *But* : “*Api, Udāyi, Ānando diṭṭh'eva dhamme parinibbāyissati*”. *A.* i, 228. But, Udāyī, in this very life Ānanda shall attain the final passing away.

22. *Apissu*, and then.

“*Apissu, bhikkhave, Vipassiṇ Bhagavantaṇ . . . imā anacchariyā gāthā paṭiphaṇsu*”. *D.* ii, 36. And then, brethren, to Vipassī the Exalted One, were revealed, on the spur of the moment, these simple verses.

23. *Apissudam*, so much so.

(a) “*Apissudam parito gāmesu manussā evam āhaṇsu . . .*”. *D.* ii, 264. So much so, that in the villages round about, folk were saying . . .

(b) “*Āyasmato Samiddhissa avidūre mahantaṇ bhaya-bherava-saddam akāsi, apissudam paṭhavi maññe udriyatī ti*”. *S.* i, 119. He made a tremendous noise, appalling and terrible, so that you would think the very earth were splitting open.

24. *Api ca*, moreover ; and yet ; nevertheless.

“*Api ca m'ettha puggala-vemattatā veditā*”. *D.* ii, 152. Nevertheless in this case I acknowledge the difference in persons.

25. *Api nu* is used as an interrogative.



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“Āsādiya\* edisaṇ janaṇ,  
Aggiṇ pajjalitaṇ va līṅgiya,  
Gaṇhiya-m†-āsivisaṇ viya,  
Api nu sotthi siyā ? Khamehi no”. *Thig. v. 398.*

Will there be safety for a man who has offended such a person, has clasped blazing fire to his bosom, and has handled a poisonous snake ? Forgive me.

Mrs. Rhys Davids has translated this stanza as follows :—

“Sore hast thou smitten my sin ; blazing flames have  
I clasped to my bosom ;  
Poisonous snake have I handled—but O ! be thou  
heal’d and forgive me !”

26. *Appeva*, it is likely that ; perhaps.

“*Appeva* maṇ so Bhagavā sabbadukkhā pamocaye”.  
*Thig. v. 319.* It is likely that the Exalted One may release me from every ill.

27. *Appeva nāma*, I reckon ; perhaps ; it is better if.

“*Appeva nāma* Bhagavā Avanti-Dakkhiṇāpathe  
ammāni attharaṇāni anujāneyya”. *V.M. 196.* It  
is better if the Exalted One would permit the use of  
rugs made of skins, in the Southern Avanti.

28. *Abbhumme*, alas ! it is terrible !

(a) “Sā . . . sappassa nikkhamanokāsaṇ katvā :  
“*Abbhumme !!* Anto sappo”ti vīṇaṇ chaḍḍetvā  
palāyi”. *Com. A. 442:*

(b) “*Abbhumme !!* Kathan nu bhaṇasi ?  
Sallaṇ me, deva, urasi kampesi ? *J.V. 179*  
Alas ! How are you talking, my Lord, are you  
piercing my heart with a dart ?

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\* P. T. S. Edition : āhaniya.

† Ibid : gaṇhissam.



29. *Abhikkhaṇam*, constantly ; repeatedly ; often.

“Tassa Jetavane viharantassa *abhikkhaṇam* ñāti-dāraḥā santikam āgantvā kathāsallāpaṇ karonti”. *DhA.* ii, 91.

30. *Abhiṇham*, same as the above.

“Itthaṇ sudaṇ Bhagavā āyasmantaṇ Rāhulaṇ imāhi gāthāhi *abhiṇham* ovadati”. *SN.* 60. It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

31. *Ambho*, hey ! hello !

“*Ambho*, duṭṭha-brāhmaṇa, aññesaṇ idān’eva dhaṇaṇ vassāpetvā amhe aññaṇ saṇvaccharaṇ adhivāsāpesi”. *J.* i, 253-256. Hey, rascal brāhmaṇ, having caused to rain treasures just now for others, you make us wait another year.

32. *Are*, hey ! I say ! (Implying an imprecation).

“*Are*, duṭṭha-cetaka, Illisamahāseṭṭhi sakalanagara-sa dānaṇ deti ; tvaṇ kiṇ ahosi ?” *J.* i, 345-354. (*Tvaṇ kiṇ ahosi ?* what are you ?)

33. *Alaṃ*, enough ; stop ; able ; fit for ; proper.

(a) “*Alaṃ*, āvuso, mā socittha ; mā paridevittha”. *D.* ii, 162.

(b) “Evam etaṇ, Sumane, *alaṃ* eva dānāni dātuṇ ; *alaṃ* puññāni kātuṇ”. *A.* iii, 34. It is so, Sumanā, it is proper to bestow alms ; it is proper to do meritorious acts.

(c) “Satthā : *Alaṃ* ettakaṇ imassā ti pakkāmi”. *DhA.* i, 27. The Teacher went away thinking that this much is enough for him.

In compounds :

*Alamariya-ñāṇadassana*, truly genuine intuition.



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*Alaṃkammaniya*, suitable for action.

*Alaṃpateyyā*, (a damsel) grown enough to be married.

*Alaṃvacanīyā*, (a girl) who understands what others say.

*Alaṃvacanīyaṃ katvā*, having divorced one's wife.

34. *Avassaṃ*, inevitably.

*Avassaṃ mayā maritabbaṃ*. I shall die inevitably.

35. *Su*, is a pleonastic particle.

(a) "Āditta 'su nāma'ajja Vēdiyako pabbato, jalita 'su nāma'ajja Vēdiyako pabbato". *D.* ii, 264.

For sure the Vēdiyaka mountain is on fire today !

For sure the Vēdiyaka mountain is burning today !

(b) "Kena 'su nīyati loka ?" *S.* i, 39.

What is that whereby the world is led ?

36. *Ahe*, is used in addressing equals. (Very rare).

"Sakko ca me varaṇaṃ dajjā Tavatiṇsānam issaro,

Tā'haṇaṃ bhadde, vareyyā 'he . . .". *D.* ii, 267.

"And if perchance a boon were granted me

By Sakka, lord of Three-and-Thirty gods,

'Tis three I'd ask of him, lady . . .". *D.B.* ii, 304.

P.T.S. Dictionary states this to be an exclamation of surprise or bewilderment ; but the Com. on *Dīgha* has :  
"Ahe ti āmantanaṇ".

37. *Aho*, alas ; yea ; indeed. (Exclamation of surprise or consternation).

(a) "Aho ! Buddhānaṃ buddhānubhāvo nāma".  
*Vaṭṭaka J.* i, 212-215.

(b) "Aho ! Imasmiṇ loka ayuttaṇ vattati".  
*J.* i, 175-8.



(c) “*Aho! Mayā udarahetu ayuttaṇ kattaṇ*”.  
*J. i, 234.*

38. *Aho vata*, expresses a wish or contempt.

(a) “*Aho vatā*’yaṇ brāhmaṇo maṇiṇ upasaṅkamitvā na gaṇheyya”. *DhA. iv. 206.* I hope this Brahman will not take this jewel when he approaches!

(b) “*Aho vat*’ are amhākaṇ paṇḍitakā”. *D. i, 107.*  
Shame to our wiseacres!

39. *Ādu*, or

“*Devatā nu’si? Gandhabbo?*

*Ādu Sakko Purindado?*” *DhA. i, 32.*

“Are you a deity or a musician god? or Sakka, the king of gods?”

40. *Āma*, yes.

“*Āma, bhante; na sakkā tattha vasitun*”. *DhA. i, 294.*

41. *Āyati*, *Āyatim*, future; in future.

(a) “*Tathāgatassa kho, Sīha, āyatim gabbhaseyyā pahīṇā*”. *V. M. 236.* Rebirth in future, Sīha, was exhausted by the Tathāgata.

(b) *Āyatibhavo*, future existence.

42. *Ārakā*, away from, from afar.

(a) “*Ārakā te anuttarāya vijjācaraṇa-sampadāya*”.  
*D. ii, 99.* They are away from the supreme wisdom and conduct.

(b) “*Ārakā parivajjeyya, gūthaṭṭhānaṇ va pāvuse*”.  
*Theg. v. 1153.* People would shun thee from afar as a cesspool in the rains.

43. *Ārā*, from afar; far from.

(a) “*Na harāmi na bhañjāmi,*

*Ārā siṅghāmi vārijaṇ*”. *S. i, 204.*



I do neither take away nor break the lotus ; only  
I smell it from afar.

(b) “*Ārā* so āsavakkhayā”. *Dhp.* v. 253. He is far away from the extinction of passions.

**44. *Avi*, openly. *In cpds.* clear, manifest.**

(a) “Mā’kāsi pāpakaṇ kammaṇ  
Avī vā yadi vā raḥo”. *Thig. v. 247.*

(b) *Āvibhāva*, manifestation.

(c) *Āvikaroti*, makes clear.

45. *Avuso*, my dear ; brethren.

“ *Āvuso*, imaṇ temāsaṇ katīhi iriyāpathehi vīti-nāmessatha? *DhA.* i, 9. “Brethren, in how many postures will you spend these three months?”

**46. *Ingha*, look here! (a hortative particle).**

“*Ingha* passa, naṭaputta, Uggasena, mahabbala,  
Karoḥi raṅgaṇaṃ parisāya, hāsayaṃsu mahājanaṃ”.  
*DhA.* iv. 62.

“ Pray look, Uggasena, tumbler of mighty strength.  
Perform for the crowd ; make the people laugh ”.  
*B.L.* iii, 229.

**47. *Iti*, thus.** In many places this is used to show that a sentence is closed.

“*Iti kho, māṇava, appāyuka-saṃvattanikā paṭipadā appāyukattaṃ upaneti*”. *M.* iii, 206. Thus, O youth, the mode of practice conducive of short life makes one's life short.

**48. *Ittham*, thus. See the example for No. 30.**

**49. Iva, like. (In comparison).**

“ Añjanī va navā cittā pūtikāyo alaṅkato ”. *Theg. v.*  
**773.** The foul body is decked like a new and embossed  
 collyrium-box.



50. *Uttarasve*, day after tomorrow. (This word is not found in the P.T.S. Dictionary).

“Natthi sā iddhi vā ānubhāvo vā ajj’eva me dhaññāni jāyantu, sve gabbhīni hontu, *uttarasve* paccantū ti”. *A. i*, 240. There is no such magic power or authority as to say : Let my crops spring up today, let them ear tomorrow, and let them ripen on the following day.

51. *Uttari*, *Uttarin*, further ; over ; beyond.

(a) “Atha ca pana bhavaṇ ānando evam āha : Atthi c’ettha *uttari* karaṇīyan ti”. *D. i*, 206. Yet, the venerable Ānanda says : “There is something further, still to be done”.

(b) “*Uttarin* appaṭivijjhanto brahmalokūpago hoti”. *A.V.* 342. Not attaining the higher stages he will be reborn in the Brahma World.

(c) *Uttaribhaṅga*, extra bits ; a salad.

(d) *Uttarimanussa-dhamma*, an extraordinary condition.

(e) *Uttarisāṭaka*, an upper garment.

52. *Uda*, *Udāhu*, or (*Uda* is seen only in verse).

(a) “Caraṇ vā yadi vā tiṭṭhaṇ

Nisinno *uda* vā sayāṇ,

Sammiñjēti pasāreti,

Esā kāyassa iñjanā”. *SN. v.* 193.

If walking, standing, sitting or lying-down, a man draws in a limb or stretches it forth, it is but a movement of his body.

(b) “Kin nām’etaṇ Satthārā kataṇ ? Nātvā nu kho kataṇ, *udāhu* ajānitvā ti ? ” *DhA. i*, 73.



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53. *Uddham*, above ; high up ; hence ; after ; ago.

(a) “ So tattha phenuddehakaṇ paccamāno sakim pi *uddham* gacchati ”. *A.* i, 141 ; *M.* iii, 183. Being boiled there and throwing up foam, he once goes upwards (or comes to the surface with the scum).

(b) “ *Uddham* catuhi māsehi kālakiriyaṃ bhavissati ”. After four months will come my death. *Dhanapāla-Petavatthu*.

In compounds :

*Uddhammukha*, facing upwards.

*Uddhamvirecana*, action of an emetic.

*Uddhambhāgiya*, belonging to the upper part.

54. *Upaṇi*, upon ; above ; on the top of ; on ; after.  
*In cpds.* upper ; higher.

(a) “ Yassa doso atthi tass’eva *upaṇi* sāpo patatu ”. *DhA.* i, 42. Let the curse fall upon him who is guilty.

(b) “ Hetthā acci utthahitvā *upaṇi* paṭihāṇiati ”. *M.* iii, 184. The flame arisen from (the floor) below touches the top (or the upper lid).

(c) “ Ito vassa-satassa *upaṇi* aṭṭhārasame vasse . . . sāsane mahantaṇ abbudaṇ uppajjissati ”. *Samp.* i, 35. There will arise a great calamity in this religious Order 118 years hence.

55. *Ekajjham*, together ; in the same place.

“ Tāni sabbāni *ekajjham* āropentehi saṅgahaṇ Jātakaṇ nāma saṅgitaṇ ”. *Jātaka-nidāna*. Gathering all of them in one place they rehearsed the collection named *Jātaka*.

56. *Ekato*, together ; on one side.

“ Aññatitthiyā . . . nippabhā hutvā *ekato* sannipatitvā mantayisū ”. *J.* ii, 415. The heretics having



declined in their glory gathered together to consult (their future).

57. *Ekamantaṃ*, aside ; on one side.

“ Vanditvā Satthuno pāde *ekamantaṃ* thito tadā Pabbajjam aham āyāciṃ sabbasattānam uttamaṃ ”.  
*Theg. v.* 624.

58. *Etto*, hence ; this way.

“ Mātula, ayaṃ saro *etto* ; tvam pana ito nesī ti ”.  
*J. i.*, 223. “ Uncle, the lake is lying that way ; but you carry me this way ”.

59. *Ettāvatā*, by this much ; so far.

“ *Ettāvatā* kho, Mahānāma, upāsako hoti ”. *S. V.* 395.  
 By this much, Mahānāma, one becomes a devotee.

60. *Eva* is an emphatic particle.

“ Yaṃ so vadati taṃ tath 'eva hoti ”. *DhA.* iii, 45.

61. *Evam*, thus ; in this way ; yes. *In cpds.* such.

(a) “ Evaṃ kho, Ānanda, dakkhiṇā dāyakato visujjhati ”. *M.* iii, 256. In this way, Ānanda, a donation is purified on the side of a donor.

(b) “ *Evam* bho ti kho so māṇavo Subhassa māṇavassa Todeyyaputtassa paṭissutvā yen'āyasmā Ānando ten' upasaṅkami ”. *D.* i, 204. “ Yes, Sir ”, said that young man to Subha, Todeyya's son, in reply, and went to the place where the venerable Ānanda was.

(c) *Evamditthī*, having such a view.

(d) *Evamvādī*, preaching such a doctrine.

62. *Evam eva*, just in the same way.

“ *Evam eva* tuvaṃ, Māra, āsajja naṃ Tathāgataṃ Sayāṃ dahissas'āttānaṃ bālo aggiṃ va samphusaṃ ”.  
*Theg. v.* 1205.



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Having attacked such a person, Māra, thou wilt burn thyself just like a child playing with fire.

63. *Oram*, below ; under ; within ; (on) this side.  
*Orena*, less than.

(a) “*Oram* samuddassa atittarūpo

*Pāraṇ* samuddassa pi patthayetha”. *Theg. v. 777.*

Not being satisfied with the land on this side of the sea, one may hanker after the further side also.

(b) “*Oram* vassa-satā pi miyati”. *SN. v. 804.*

One might die within a hundred years or in less than that period.

(c) “Yo pana bhikkhu *oren* ’addhamāsaṇ nahāyeyya, pācittiyaṇ”. (*Pācittiya-Pāli*). A monk who takes a bath within a period less than a fortnight will commit a Pācittiya offence. (This regulation is only for the Middle Country).

64. *Kacci*, I doubt whether ; I hope. This is an interrogative expressing doubt.

(a) “*Kacci* maṇ, samma Jivaka, na vañcesi ?” *D. i, 50.* I hope, friend Jivaka, that you do not deceive me.

(b) “*Kacci* te, Vakkali, khamaniyaṇ ? *Kacci* yāpaniyaṇ ?” *S. iii, 120.* “Well, Vakkali, I hope you are bearing well and enduring (in your disease) ?

65. *Katham*, how ? In what way ?

(a) “Vātarogābhiniṭo tvaṇ viharāṇ kānane vane Paviddha-gocare lūkhe kathaṇ, bhikkhu, karissasi ?” *Theg. v. 350.*

“Thou who fordone with cramping pains,

Dwell ’st in the jungle, in the woods,

Thy range confined, in hardship dire—

Tell me, bhikkhu, how wilt thou live ?” *Ps. B. 199.*



- (b) *Kathaṅkara*, how acting.
- (c) *Kathamvidha*, what sort of ?
- (d) *Kathambhūta*, of what sort ?
- (e) *Kathamjīvī*, leading what kind of life ?

66. *Kadā*, when ?

*Kadā ci*, sometimes ; seldom.

*Kadā ci kadā ci*, from time to time.

*Na kadā ci*, never.

“ Na kotthuko sihasamo *kadā ci* ”. S. i, 66.

A jackal is never the lion's equal.

67. *Karahaci*, at some time.

*Kadāci karahaci*, at some time or other ; very seldom.

“ Hoti so, bhikkhave, samayo yaṇ *kadāci karahaci* diḡhassa addhuno accayena dutiyo suriyo pātubhavati ”. A. iv, 100. “ Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears ”.

68. *Kāmaṁ*, indeed, certainly.

“ *Kāmaṁ cajāma* Asuresu pāṇaṇ ;

*Mā me dijā vikulāvā ahesuṇ* ”. J. i, 198-206.

Certainly we must leave our lives in the hands of the Asuras, and let these birds not go without their nests.

69. *Kiñca*, rather ; why not.

“ Aññe pi devo poseti, *kiñca* devo sakaṇ pajaṇ ? ”  
*Kaṭṭhahārī-Jātaka*.

Why should the king not bring up his own progeny, while he brings up many others ?

70. *Kiñcāpi*, whatever ; although.

“ *Kiñcāpi* pacchimo kālo, phuseyya amataṇ padaṇ ”.  
*Theg. v. 947*.



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Even though it is the last period (of life), he may yet attain the Deathless State.

71. *Kiñci*, something. (See No. 5 A of the Examples Group 4).

72. *Kinti*, how then ; whether.

“So tesañ bhogānañ ārakkhādhikaraṇaṇ dukkhaṇ domanassaṇ paṭisaṇvedeti : *Kinti* me bhoge n'eva rājāno hareyyuṇ . . . ti”. *M. i*, 86. On account of protecting those possessions he becomes troubled in his mind (with the thought) : “Whether these my things would not be taken forcibly by kings . . .”.

73. *Kimāṅga*, far more ; far less.

“Mahallakassa hi attano hattha-pādā pi anassavā honti . . . *kimāṅga* pana ñātakā”. *DhA. i*, 7. Even his own limbs are not to be controlled by an old man, far less his relations.

74. *Kittāvatā*, how far ? to what extent ? in what respect ?

“*Kittāvatā* nu kho bhante upāsako hotī ti ?” *S. V.* 395. Pray, Lord, in what respect does one become a disciple ?

75. *Kira*, really ; truly ; I should think. (It connects new points in a narrative and refers to a report by hearsay).

“Jaṭilassa *kira* gehe bhūmiṇ bhinditvā suvaṇ napabbato uṭṭhito ti sutvā”. *DhA. iv.* 216. (The king) having heard that a mountain of gold had arisen, rending the earth asunder, in the Jaṭila's house.

76. *Kim* what. *Kim su*, what ; which.

(a) “Atha naṇ Satthā : *Kim*, bhikkhu, nālattha tvaṇ tattha vāsan ti pucchi”. *DhA. i*, 294. The



Teacher asked him : What, O monk, were you not allowed to live there ?

(b) “ *Kim su nārāṇaṃ ratanaṃ ?* ” S. i, 36.

“ What is the most precious jewel to mankind ? ”

77. *Kīva*, how much ? how long ?

“ *Kīva ciraṃ vimānasmiṃ*

*Idha vassas’ Uposathe ?* ” V.V.p. 21.

“ How long will you, Uposathā, live in this heavenly mansion ? ”

78. *Kudācanaṃ*, at any time. *Na kudācanaṃ*, never.

“ *Gamanena na pattabbo lokass’anto kudācanaṃ* ”. S. i, 62.

The end of the world can never be reached by walking.

79. *Kva, kuvaṃ*, where ?

(a) “ *Kva naccaṃ ? Kva gītaṃ ? Kva vāḍitaṃ* ”. D. iii, 183.

Where is dancing ? Where is singing ? Where is music ?

(b) “ *Kim su asissāmi ? Kuvaṃ vā asissaṃ ?*

*Dukkhaṃ vāta settha, kuv’ajja sessaṃ ?* ”

SN. v. 970.

(He ponders over as follows) :— “ What shall I eat ? and where ? (Last night) I had to sleep uncomfortably, and where shall I sleep today ?

80. *Kvaci*, anywhere. *Na kvaci*, nowhere.

“ *Tato adinnaṃ parivajjayeyya*

*Kiñci kvaci sāvako bujḥhamāno* ”. SN. v. 395.

Then the understanding disciple should avoid taking anything not given to him, anywhere.

81. *Khalu*, indeed ; surely.

“ *Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito* ”. D. i, 87, etc.



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82. *Khippam*, soon ; quickly.

“So imaṇ dhammaṇ *khippam* ājānissati.” *Jātaka-Nidāna*.

83. *Khu*, surely.

“Kāhinti *khu* taṇ kāmā

Chātā sunakhaṇ va caṇḍālā”. *Thig.* v. 509.

See No. 4 of the Glossary Group 1.

84. *Kho*, indeed ; really. This is an enclitic particle of affirmation and emphasis.

“Ārocemi *kho* te, mahārāja . . . adhivattati *kho* taṇ mahārāja jarāmarañañ”. *S.* i, 101. “I tell you, sire, old age and death are really rolling in upon you”.

85. *Carahi*, now ; then ; therefore.

(a) “Atha ke *carahi*, devate, lōke arahanto ?” (*Udāna*, *Dārucīriya*). “O deity, who are the saints now in the world ?”

(b). “Nanu tvaṇ, āvuso, Bhagavatā anāgāmi vyākato ; atha kiṇ *carahi* idh’āgato ?” *S.* i, 149. “Were you not, friend, declared by the Exalted One to be a Non-Returner ? Why then have you come here ?”

86. *Ciram*, for a long time. (Examples for this are not rare).

### In compounds :

*Ciratthitika*, lasting long.

*Ciranivāsī*, dwelling for a long time.

*Cirapabbajita*, having long since become a monk.

*Cirappavāsī*, long absent.

87. *Cirapaṭikā*, long since.

“*Cirapaṭikā*’ ham, bhante, Bhagavantaṇ dassanāya upasaṅkamtukāmo”. *S.* iii, 120. “For a long time,



lord, I have been longing to set eyes on the Exalted One ”.

88. *Cirarattam*, for a long time..

“ *Cirarattam* vat’ātāpī dhammaṃ anuvicintayaṃ  
Samaṃ cittassa nālatthaṃ pucchāṃ samaṇa-  
brāhmaṇe ”. *Theg. v.* 747.

“ Oh the long days I cast about in thought,  
Ardent to find truth (that could set me free) !  
No peace of mind I won . . . ”. *Ps. B.* 298.

89. *Cirassam*, after a long time.

“ Aho dukkhaṃ ! Ayyo no Mahā-Kassapaṭṭhero  
*cirassam* me kuṭidvāraṃ āgato ”. *DhA. i*, 425. “ Alas !  
alas ! it is a long, long time since our Elder Kassapa the  
Great has come to the door of my hut ”. *B.L. ii*, 87.

90. *Cirāya*, *cirarattāya*, for long.

“ Saṃyojana-saṅga-sattā

Dukkham upenti punappunaṃ *cirāya* ”. *Dhp. v.* 342.

“ Held fast by fetters and bonds, they undergo suffering  
repeatedly and long ”.

91. *Cirena*, after a long time.

“ Athāparabhāge : Kiṃ iminā vuttan ti kaṅkhanto  
*cirena* jānāti ”. *Samp. i*, 250.

92. *Ce*, (conditional) if. This is never placed at  
the beginning of a sentence.

“ Pāpaṃ *ce* puriso kayirā, na taṃ kayirā punap-  
punaṃ ”. *Dhp. v.* 118.

93. *Jātu*, indeed ; certainly.

“ Idaṃ hi *jātu* me diṭṭhaṃ ;

Na-y-idaṃ itihītihaṃ ”. *S. i*, 154.

Surely I have seen this ; this is not hearsay.



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94. *Je*, used for addressing inferiors.

“He *je* Kāli !” “Kiñ ayye ?” “Kiñ *je* divā utthāsīti ?”  
*M. i*, 126. “Hey slave girl, Kāli !” “Yes mistress”.  
 “Why do you rise very late from bed ?”

95. *Taggha*, surely ; truly.

“*Taggha* tañ, ambho purisa, tathā karissanti yathā tañ pamattañ”. *A. i*, 140. Verily they shall do unto you according to your negligence.

96. *Tāva*, so long ; so much ; at first.

*Yāva-tāva*, until ; till ; so long as.

(a) “Tena hi tumhe āyasmanto muhuttañ idh’eva *tāva* hotha, *yāvā*’hañ Bhagavantañ paṭivedemi”.  
*V.M.* 180. If it is so, gentlemen, stay here for a moment till I may inform the Exalted One.

(b) “Na *tāva* kālaṅkaroti *yāva* tañ pāpakammañ vyantīhoti”. *A. i*, 141. He does not die until his evil karma is exhausted.

(c) “*Tāvabahuñ suvaṇṇaṇ*”. *V.M.* 209. So much gold.

97. *Tāvatā*, so long.

“*Tāvatā* tiṭṭhamāno so tāresi janatañ bahuñ”.  
*Bud. p.* 20.

98. *Tāvade*, at that time.

“Saṭṭhivassa-sahassāni āyu vijjati *tāvade*”. *Ibid. p.* 26.

99. *Tāvad eva*, instantly ; at that moment.

“*Tāvad’eva* asītihattha-gambhīrāya aṅgārakāsuyā talato . . . ekañ Mahāpadumañ uggantvā”. *J. i*, 226-234. *Khadiraṅqāra*. Instantly a big lotus rose up from the surface of the pit of living cinders, which was 80 cubits deep.



100. *Tiriyam*, across ; horizontally.

“ So pana Devalo nipajjamāno attano nisinnatṭhāne anipajjityā dvāramajjhe *tiriyam* nipajji ”. *DhA.* i, 40.

101. *Tīro*, across ; through ; beyond.

“ *Tīro* kuḍḍaṇ *tīro* pākāraṇ *tīro* pabbataṇ asajjamāno gacchati, seyyathā pi ākāse ”. *D.* i, 78. He goes through a wall, rampart or hill, feeling no obstruction and as if through the air.

102. *Tu*, indeed.

“ Tathā *tu* kassāmi yathā pi issaro ”. *Theg.* v. 1138. Thus will I do even as a master should do.

103. *Tuṇhī*, silent.

(a) “ Tatiyam pi kho te bhikkhū *tuṇhī* ahesuṇ ”. *D.* ii, 155.

(b) “ Nindanti *tuṇhī*-m-āsinaṇ ”. *Dhp.* v. 227. They blame him who sits silent.

104. *Tuvaṭam*, quickly.

“ *Tuvaṭam* kho, ayyaputta, āgaccheyyāsi ”. *DhA.* i, 116.

105. *Divā*, day-time ; by day.

(a) “ Eke samaṇa-brāhmaṇā rattiṇ yeva samānaṇ *divā* ti sañjānanti ”. *M.* i, 125. When it is truly night, some recluses and brahmans imagine it is day-time.

(b) “ Idha me, bho Gotama, yaṇ *divā* pāpakammaṇ katanṇ hoti taṇ sāyaṇ nahānena pavāhemi ”. *S.* i, 183. Venerable Gotama, the sins that I have committed during the day-time I wash off by bathing in the evening.

106. *Dīgharattam*, for a long time.

“ Tad assa Uttiyassa paribbājakassa *dīgharattam* ahitāya dukkhāya ”. *A.* V, 194. It may bring, for a



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long time, harm and misery to the wandering ascetic Uttiya.

107. *Duṭṭhu*, badly ; wrongly.

“Dubbhaṇitaṇ ti bhaṇantena pi *duṭṭhu* bhaṇitaṇ”. *SN. A*, 396. ‘Dubbhaṇitaṇ’ means that which was ill-spoken by the speaker.

108. *Dhi*, Fie ! Shame ! Woe !

“So . . . Satthu purato naggo aṭṭhāsi ; manussā ‘*dhī, dhī*’ ti āhaṇsu”. *Nacca-Jātaka. J.* i, 206-8. He stood naked before the Teacher ; the people began to shout : Fie ! Fie !

109. *Dhiratthu* (*dhi* + *atthu*), Shame !

“*Dhiratthu* taṇ janapadaṇ

Yatth’itthi pariṇāyikā”. *Kaṇḍina-Jātaka*. Shame be unto that country where the leader is a woman.

110. *Dhuvam*, certainly ; constantly.

“Te p’ajja sabbe santuṭṭhā ;

*Dhuvam* Buddhho bhavissasi”. *Bud.* p. 11.

They are all joyful today ; surely you will become a Buddha.

111. *Na*, *No*, (negative and adversative particles) no ; not.

(a) “*Na* tassaṇ parisāyaṇ koci devo abhivādeti vā paccuṭṭheti vā”. *D.* ii, 210. There is no god in that assembly that salutes him, or rises up.

(b) “*Alaṇ* bālassa mohāya ; *no* ca pāragavesino”. *Theg.* v. 771, 772.

“All good enough for dull wit of a fool,

But not for him who seeketh the Beyond”. *Ps. B.*



112. *Neva* (= na + eva), indeed not.

“Taṇ kho pan’etaṇ pāpakammaṇ n’eva mātaraṇ kataṇ, na pitarā kataṇ”. *A. i*, 139.

113. *Nanu* (na + nu), is it not? This is in affirmation and interrogation.

“*Nanu* te puttena Maṭṭakundaṇḍalinā mayi manaṇ pasādetvā sagge nibbatta-bhāvo kathito?” *DhA. i*, 33.

“Was it not told by your son, Maṭṭakundaṇḍali, that he was born in heaven on account of the faith in me?”

114. *Nu* expresses uncertainty and interrogation.

“Gato *nu* Cittakūṭaṇ vā

Kelāsaṇ vā Yugandharaṇ?” *DhA. iii*, 217.

Has he gone to (the mountain) Cittakūṭa, or to Kelāsa or Yugandhara?

115. *Namo*, homage; veneration.

“*Namo* te purisājaṇṇa; *Namo* to purisuttama”. *Theg. v*. 629.

“Hail unto thee, thou nobly born of men!

Hail unto thee, thou highest among men! *Ps. B.* 274.

116. *Naha*, is adversative and negative.

“*Naha nūna* so orako dhammavinayo, na sā orakā pabbajjā yattha . . . Vipassī kumāro . . . pabbajito”. *D. ii*, 30. Surely this is not ordinary religious rule, this is no common going forth in which prince Vipassī has become a monk.

117. *Nāma*, just; indeed; for sure.

“Pamattassa ca *nāma* cattāro apāyā sakagehasa-disā”. *DhA. i*, 9. Surely the four states of misery are like his own home to a negligent person.



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118. *Nūna*, certainly ; is it then ?

“*Etāsaṇ nūna bhante samādhi-bhāvanānaṇ sacchikiriyāhetu bhikkhū Bhagavati brahmacariyaṇ carantī ti ?*” *D. i*, 155. “Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One ?”

119. *Niccaṁ*, always ; constantly.

“*Niccaṁ āraddhaviriyehi paṇḍitehi sahā vase*”. *Theg. v*. 148.

Always live with the wise who are strenuous.

120. *Pageva*, beforehand ; early ; not to speak of.

(a) *Setṭhiddhītā pi'ssa pageva saññaṇ adāsi*”. *A. A.* 429. The millionaire's daughter gave him information beforehand.

(b) “*Manasikātum pi me esā, bhikkhave, disā na phāsu hoti, pageva gantuṇ*”. *A. i*, 275. It is unpleasant for me, O monks, even to think of such a quarter, not to speak of going there.

121. *Pagevataraṁ*, very early.

“*Āyasmā Anuruddho pagevataraṁ āgaccheyya*”. *M. iii*, 145. The venerable Anuruddha may come very early.

122. *Pacchato*, from behind.

“*Sujātā pi yānakaṇ pahāya . . . paridevamānā pacchato pacchato agamāsi*”. *J. ii*, 123.

(b) “*Muñca pure, muñca pacchato, Majjhe muñca bhavassa pāragū*”. *Dhp. v*. 348.

“Give up the things of the future, give up the things of the past,

Give up the things of the present ; cross to the farther shore”. *B.L. iii*, 229.



“ So *pacchā* pabbajitvāna dutiyo hessati sāvako ”.  
*Apa.* 32.

*Pacchānipātī*, one who retires to rest later than another.

*Pacchābhattam*, after the midday meal ; . in the afternoon.

**124. *Patigacc'eva*, beforehand.**

**"Atha kho Yaso kulaputto patigacc'eva pabujjhitvā  
addasa sakanṇaṃ parijanaṇṇaṃ supantaṇṇaṃ". V.M. 15.**

*Atha ca pana, and yet.*

*Vā pana,* or else.

(a) "Tasmiṇ kho *pana* samaye . . . Kosambiyaṃ tayo seṭṭhino honti". *DhA.* i, 203.

(b) “ *Atha ca pana* petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmī ti ”. *D.* iii, 189. And yet I will share the merits with those who are dead and gone beyond.

**126. *Pabhuti*, beginning from ; henceforth.**

***Tato pabhūti*, since then ; from that time.**

“So puna-divasato *pabhuti* upasaṅkamantassa therassa upasamaṇ disvā *bhīyoso-mattāya* pasīditvā theraṇ niccakālaṇ attano ghare bhatta-vissagga-karaṇatthāya yāci”. *Samp*, i, 38. Having seen the peaceful deportment of the Elder who was coming there since the following day, he was very much pleased, and invited him to take his meals everyday in his house.



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127. *Pātu*, visible ; open ; manifest ; (found only in compounds).

“Brahmuno h'etaṇ pubbanimittaṇ *pātubhāvāya* yad'idaṇ āloko sañjāyati, obhāso *pātubhavatī* ti”. *D.* ii, 209.

“This is the herald sign of manifestation of Brahma, to wit, when the light ariseth and the glory shineth”.

128. *Pāto*, early in the morning.

*Pāto'va*, right early.

“*Sāyaṃ* sāyamāsāya, *pāto* pātarāsāya gāmanigamarājadhāniyo osaranti”. *D.* iii, 94. For dinner in the evenings and for breakfast in the mornings, they enter the villages, towns and cities.

129. *Puthu*, each ; wide ; separate ; separately ; spread out. (Mostly seen in compounds).

(a) Evaṇ piyo *puthu*-attā paresaṇ”. *S.* i, 75.

Thus the separate souls are dear to their owners.

(b) “Tena kho pana samayena Sigālako gahapatiṭṭo kālass'eva vuṭṭhāya . . . *puthu* disā namassati”. *D.* iii, 180. At that time Sigālaka, the householder's son, was used to getting up very early and to worship the separate quarters.

130, 131. *Puna*, *Puno*, again.

“Sabbe macche khāditvā *pun'*āgantvā ekamaccham pi nāddasa”. *Baka-Jātaka*.

132. *Punappuna*, *punappunam*, again and again.

“*Punappunam* dānapatī daditvā

*Punappunam* saggam upenti thānaṇ”. *S.* i, 174.

Having given (alms) again and again, the liberal donors are reborn again and again in the realm of happiness.



133. *Purato*, in front.

“Imāni phalāni āgantvā mayhaṇ *purato* patanti;  
'atthi nu kho upari luddako'ti *punappuna* ullokento  
luddakaṇ disvā . . . imaṇ gātham āha”. *J. i*, 173-4.

134. *Puratthato*, in front of or on the east of.

“Esa bhikkhu, mahārāja, Paṇḍavassa *puratthato*  
Nisinno vyagghusabho'va, sīho'va girigabbhare”.  
*SN. v*. 416.

“Like puissant tiger, or a lion, sire,  
Within a cavern on the eastward crags  
Of rugged Paṇḍava, your Almsman sits”.  
*B.T.p.* 99.

This is Lord Chalmers' rendering of this verse.  
Mr. E. M. Hare in his *Woven Cadences* translates the  
word *vyagghusabho* as tiger and a bull. In this case  
Lord Chalmers' “puissant tiger” is acceptable. But  
my humble rendering is: “That monk, O great king,  
is sitting in front of the mountain Paṇḍava just like  
a noble tiger or a lion lying in a cave”.

135. *Purattham*, the front; before.

“Na tassa *pacchā*, na *purattham* atthi,  
Santo vidhūmo anigho nirāso”. *S. i*, 141.

“There is no after, no before him,  
He is at peace, no fume of vice is his;  
He is untroubled, rid of hankering”. *K.S. i*, 178.

136. *Puratthā*, the east; formerly.

(a) “*Pure puratthā* purimāsu jātisu  
Manussabhūto bahunāṇ sukhāvaho”. *D. iii*,  
148.

Formerly, in previous births, having been born as a  
human being, he was a bringer of happiness to many.



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(b) “Eso, mahārāja, Bhagavā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisinno”. *D. i, 50*. This is the Exalted One, O king, sitting against the middle pillar, and facing the east.

137. *Purā, Pure*, formerly ; in olden days ; before.

(a) “*Purā āgacchate etaṃ anāgataṃ mahabbhayaṃ*”. *Theg. v. 978*.

Before this future calamity would come.

(b) “*Taṃ taṃ kāraṇam āgama desitāni jutimatā. Aparaṇākādīni purā jātakāni Mahesinā*”.  
*Jātaka-Nidāna*.

Formerly the jātakas, Aparaṇaka, etc., were expounded by the Great Sage, who was resplendent, on various occasions and accounts.

(c) “*Sukhajīvino pure āsuṃ bhikkhū Gotamasāvaka*”.  
*S. i, 61*.

Formerly the monks, disciples of Gotama, spent a happy life.

138. *Puretaram*, beforehand.

“*Therehi puretaram eva ekapassena gantvā Sirivaddhakassa nivesanadvāre aṭṭhāsi*”. *DhA. i, 111*.

139. *Bahi*, out ; outside.

“*Tassa bahi nikkhamanaṃ vāretuṃ sabbo gehaparijano . . . dvārāni thaketvā bahi gehaṃ parivāretvā rakkhanto acchati*”. *DhA. i, 127*. To prevent him going out, the members of his own house barricaded the doors of the house and stood on guard surrounding it.

140. *Bhaṇe* is a vocative used in addressing inferiors.

“*Handa, bhaṇe Upāli, nivattassu ; alaṃ te ettakaṃ jīvikāya*”. *DhA. i, 137*. Now, dear Upāli, turn back ; all this wealth will suffice to provide you with means of livelihood.



141. *Bhante*, Rev. Sir ; O Lord ; Sirs.

“ *Bhante*, tumhākaṇ yaṇ yaṇ rucchatī, taṇ taṇ gahetvā paribhujjatha ”. *DhA.* i, 292. Reverend Sirs, take and eat whatsoever thing that relishes your palate.

142. *Bhiyyo*, *Bhīyo*, more.

“ Tāni me gaṇhantesu tesu āghāto nāma nāhosi ; cittaṇ *bhīyo bhīyo* pasīdi yeva ”. *DhA.* iv, 206. There was no anger in me when they were taking them ; my mind was gladdened more and more.

143. *Bhīyoso-mattāya*, still more ; more and more. See No. 127 for an example.

144. *Bhūtapubbam*, formerly ; in olden days.

“ *Bhūtapubbam* bhikkhave devāsurasāṅgāmo samūpabbūlho ahosi ”. *S.* i, 221. In times of yore, monks, a battle between Devas and Asuras was in full swing.

145. *Bho* is a familiar term used in addressing equals. It may be rendered as “ dear ”.

In the example (b) under No. 105 of this chapter it was used to address Gotama, the Buddha, by a brahmin.

In (b) under No. 61 it was used by an attendant to address his master.

In the sentence : “ *Bho* corā, tumhe maṇ kimatthāya gaṇhittha ? ” (*J.* i, 253-6), it was used to address some robbers.

In the following it was used to address his own subjects by a king : “ *Bho*, ahaṇ devatāya āyācamāno . . . te ghātetvā balikammaṇ karissāmī ti āyāciṇ ”. *Dummedha-jātaka*.



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146. *Mañku*, confused ; downcast.

(a) “*Mā kho mañku ahosi*”. *V.M.* 94. Do not be confused or downcast.

(b) “*Na tena mañku hotabbaṇ*”. *S.* i, 201. Should not be depressed thereby.

147. *Manam*, somewhat ; almost ; nearly.

(a) “*Manam vata Devadattena evaṇ upanissaya-sampanno Kumāra-Kassapo therī ca nāsītā*”. *D.* iii, 147. The monk Kassapa, the junior, and his mother nun, who were of sufficing condition for Arahantship, were nearly brought to ruin by Devadatta.

(b) “*Atipaṇḍitena puttena manam hi upakūlito*”. *J.* i, 404-5. I was almost scorched on account of this too-wise son.

148. *Mā* is a prohibitive particle.

“*Mā h' eva Vipassī kumāro agārasmā anagāriyaṇ pabbaji*”. *D.* ii, 27. We must not have Prince Vipassī going forth from the house into the homeless state.

See §51 and Examples Group 10 for more details.

149. *Micchā*, wrong ; false ; wrongly.

(a) “*Micchā paṇihitaṇ cittaṇ Pāpiyaṇ naṇ tato kare*”. *Dhp.* v. 43.

An ill-directed mind will make him worse.

(b) “*Yathā nemittakānaṇ brāhmaṇānaṇ micchā assa vacanaṇ*”. *D.* ii, 28. In a way that the words of the brahman sooth-sayers may become false.

150. *Mithu*, one another ; mutually.

“*Te vādakāmā parisaṇ vigayha Bālaṇ dahanti mithu aññamaññaṇ*”. *SN.* v. 825.

Those disputants come to the congregation and accuse one another saying “you are a fool”.



151. *Mudhā*, for nothing ; gratis.

“ Rājā : Pañca satāni datvā gaṇhantū ti bheriṇ carāpetvā kiñci gaṇhanakaṇ adisvā . . . *mudhā* pi gaṇhantū ti bheriṇ carāpesi ”. *DhA.* iii, 108. The king proclaimed to the beating of a drum that anyone willing to buy (Sirimā's corpse) might do so with 500 pieces of money ; and seeing that no one was coming forward he next proclaimed that they might have her for nothing.

152. *Musā*, false ; falsehood.

(a) “ *Musā* taṇ sāmi ; tucchā va cāṭiyo ”. *DhA.* i, 444. What I said was false, master ; the vessels are empty.

(b) “ *Musā* na bhāse, na ca majjapo siyā ”. *A.* i, 214. One should not utter falsehood ; nor should one partake of strong drinks.

153. *Muhun*,\* very quickly ; repeatedly.

“ Naha nūna dubbhissasi maṇ punappunaṇ *Muhun muhun* cāranikaṇ va dassayaṇ ”. *Theg.* v. 1120.

Thou shalt not dupe me again and again like a mountebank showing his quickly moving marionette.

154. *Yagghe*, is a hortative particle used in addressing a superior.

“ *Yagghe*, mahārāja, jāneyyāsi : ahaṇ āgacchāmi uttarāya disāya, tatth'addasaṇ mahantaṇ pabbataṇ . . . ”. *S.* i, 101. “ May it please you to know, sire, that I have come from the northern districts, and that I there saw a great mountain ”.

155. *Yato*, wherefrom ; because ; from which ; since ; inasmuch as.

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\* This is not found in the P.T.S. Dictionary.



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(a) “*Yato ahaṇ pabbajito agārasmā’nagāriyaṇ*”. *Theg. v. 48.* Since I went forth from home to homeless life.

(b) “*Yato yato sammāsati khandhānaṇ udayabbayaṇ*”. *Dhp. v. 374.* From whatever point he beholds the rise and fall of aggregates.

(c) “*Yato kho, Mahānāma, Buddhāṇ saraṇaṇ gato hoti . . . ettāvatā kho, Mahānāma, upāsako hoti*”. *S. V. 395.* One becomes a disciple by reason of his going for refuge to the Buddha, etc.

(d) “*Yato uggacchati suriyo ādicco maṇḍalī mahā*”. *D. iii, 196.*

“Whence cometh up the sun, Aditis’ child,  
Orbed and vast . . .”. *D. B. iii, 190.*

(e) “*Yato kho bho ayaṇ attā pañcahi kāmagaṇehi samappito samaṇgibhūto paricāreti, ettāvatā kho ayam attā parama-diṭṭhadhamma-nibbānappatto hoti*”. *D. i, 36.* “Whosoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then the soul has attained, in this visible world, to the highest Nirvāna”. *D.B. i, 50.*

156. *Yathā*, as if ; so that ; just as ; as ; so ; even as.

*Yathā katham pana*, how so then ?

*Yathā pana*, like as.

*Yatha-r-iva*, just as.

*Yatha-y-idam*, as just this.

*Yathā tathā*, in whatever way.

(a) “*Yathā agāraṇ ducchannaṇ vuṭṭhi samativijjhati*”. *Dhp. v. 13. Theg. v. 133.*

Even as rain penetrates an ill-thatched house.

(b) “*Yathā katham pana tvaṇ, thera, ekavihārī, ekavihārassa ca vaṇṇavādī ?*” *S. ii, 283.* How are



you living alone, Elder ? and how do you commend that living ?

(c) “ *Yahā pana gopālakena niyyāditānaṃ gunnaṃ gorasaṃ sāmikā va paribhuñjanti* ”. *DhA.* i, 158.

(d) *Nāham, bhikkhave, aññaṃ ekarūpaṃ pi samānupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yatha-y-idam bhikkhave itthirūpaṃ* ”. *A.* i, 1.  
“ Monks, I know of no other single form by which a man’s heart is so enslaved as it is by that of a woman ”.

(e) “ *Tehi pi me saddhiṃ evaṃ kathāsallāpo hoti yatha-r-iva bhotā Gotamena* ”. *D.* i, 90. With them I would talk as I do now to the venerable Gotama.

#### In compounds :

*Yathākāmaṃ*, according to one’s wish.

*Yathātathaṃ*, in its real sense.

*Yathābhūtaṃ*, according to truth.

*Yathādhammaṃ*, according to the law.

*Yathābalaṃ*, according to one’s strength.

*Yathāsakaṃ*, each his own.

*Yathāsukhaṃ*, at ease.

157. *Yadi*, if.

“ *Yadi pana me parājayo bhaveyya, matam me jīvitā seyyo* ”. *Guttila-Vimānavatthu*. It is better to die than to live, if I were to be defeated.

158. *Yad idam*, as that ; the following ; namely.

“ *Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā . . . yad idam cattāro satipaṭṭhānā* ”. *D.* ii, 290.  
“ The one and only path, bhikkhus, leading to the purification of beings . . . is that of the Fourfold Setting up of Mindfulness ”.

159. *Yam nūna*, let me ; what if ; it is better if ; so now ; rather.



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“*Yam nūnāham eko gaṇamhā vupakaṭṭho vihareyyaṃ*”. *DhA. i, 58.* Let me live alone apart from the community.

160. *Yāva*, as far as ; up to ; so far that.

“*Atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattama ācariyamaha-yugā yena Brahmā sakkihi diṭṭho ?*” *D. i, 238.* Is there then a single brahman who is versed in the three Vedas, up to the seventh generation, who has seen Brahmā face to face ?

161. *Yāva kivaṇ ca*, so long as.

“*Yāva kivaṇ ca, bhikkhave, bhikkhū abhinhasan-nipātā . . . bhavissanti, vuddhi yeva bhikkhūnaṃ pātikaṅkhā*”. *D. ii, 76.* So long, O monks, as the brethren forgather oft—so long may the brethren be expected to prosper.

162. *Yāvad eva*, only for ; far enough.

“*Yāvad eva anattāya ñattaṃ bālassa jāyati*”. *Dhp. v. 72.*

Only for his own disadvantage a simpleton acquires knowledge.

163. *Yāvatā*, as far as ; because.

“*Yāvatā, Cundī, sattā apadā vā dipadā vā catuppadā vā . . . Tathāgato tesāṃ aggamaṃ akkhāyati*”. *A. iii, 35.* Whatsoever beings there are, Cundī, whether footless, two-footed, or four-footed . . . of them the Exalted One is declared the best.

*Yāvatiham*, as many days as.

*Yāvatāyukam*, as long as life lasts.

*Yāvadicchakam*, as much as is desired.

164. *Yebhuyyena*, mostly ; almost all.



(a) “ *Yebhuyyena, Ānanda, dasasu lokadhātūsu devatā sannipatitā Tathāgataṃ dassanāya* ”. *D. ii, 139.*  
 “ In great numbers, Ānanda, are the gods of the ten world-systems assembled together to behold the Tathāgata ”.

(b) “ *Atha kho te, bhikkhave, bhikkhū yebhuyyena ekāhen’eva janapadācārikaṃ pakkamiṃsu* ”. *D. ii, 48.*  
 Then those monks, brethren, for the most part on that very day, set forth on their journey to various provinces.

165. *Raho*, secretly ; secrecy.

(a) “ *Natthi loke raho nāma pāpakammaṃ pakubbato* ”. *A. i, 149.* There is no secrecy in the world when one commits a sin.

(b) “ *Mā’kāsi pāpakaṃ kammaṃ  
 Āvī vā yadi vā raho* ”. *Thig. v. 247.*

Do not sin openly or secretly.

166. *Re*, used for addressing inferiors and implies contempt or deprecation.

“ *Ehi, re dāsa, kiṃ akkosasī* ” ti ākaḍḍhitvā . . . taṃ thānaṃ bhindāpetvā . . . dhanaṃ āhara ”. *J. i, 225.*  
 Drive him away saying : “ Come here, hey slave, why are you threatening ? ” and get the hidden treasure after digging that place.

167. *Labbhā*, possible ; allowable.

See Nos. 6 and 9 in the *Examples, Group 9.*

168. *Lābhā*, it is profitable ; it is a gain.

“ *Lābhā te, mahārāja ; suladdhaṃ te, mahārāja, yassa te kule evarūpo putto uppanno* ”. *D. ii, 10.*  
 It is a gain to you, my lord, good fortune is yours, in that in your family such a son has been born.



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169. *Vata*, surely ; certainly ; indeed.

“ *Lābhā vata no anappakā*

*Ye mayaṇ Bhagavantam addasāma* ”. *SN. v. 31.*

“ O gain indeed ! No small gain this,

We who have seen the Master here ! ” *Woven Cadences, p. 5.*

Connected with *aho* this expresses a wish or hope :

“ *Jātidhammānaṇ bhikkhave sattānaṇ evaṇ icchā uppajjati : Aho vata mayaṇ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti* ”. *D. ii, 307.* “ In beings subject to birth the wish arises : Ah ! if only we were not subject to birth, if only we could avoid being born ! ”

170. *Vā*, or. (Particle of disjunction).

“ *Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṇ viheṭṭhaka-jātiko hoti pāṇinā vā ledḍunā vā daṇḍena vā* ”. *M. iii, 204.* In this world, O young man, some woman or man is accustomed to hurt other beings with his own hand or with a clod or a stick.

171. *Vinā*, without.

“ *Kokāliko Sāriputta-Moggallānehi sahā pi vinā pi vattituṇ na sakkoti* ”. (*Vyaggha-Jātaka*). Kokālika is not able to live with or without Sāriputta and Moggallāna.

172. *Viya*, is in comparison.

“ *Ekam eko va maccānaṇ*

*Go vajjho viya nīyati* ”. *SN. v. 580.*

Each of the mortals is separately led by Death just like a bull, destined to be killed (is carried by a butcher).



173. *Ve*, is an affirmative. Truly ; indeed.

“*Taṇ ve pasahati Māro*

*Vāto rukkhaṇ va dubbalaṇ*”. *Dhp. v. 7.*

Hiṃ verily doth Māra overcome as the wind a weak tree.

174. *Sakim*, once. *Sakid eva*, once only.

(a) “*Rājāno nāma caṇḍā, sakim kuddhā hattha-pādādicchedanena bahum pi anattaṇ karonti*”. *DhA. ii, 44.*

(b) “*Idha bhikkave bhikkhu tiṇṇaṇ saṇyojanānaṇ parikkhayā . . . sakid eva imaṇ lokaṇ āgantvā dukkhaṇ antaṇ karoti*”. *A. ii, 238.* Herein a monk, by utter destruction of the three fetters, coming back to this world only once, makes an end of Ill.

175. *Sakkā*, possible ; be able.

“*Sakkā nu kho, bhante, evaṃ evaṇ diṭṭhe’va dhamme sandiṭṭhikaṇ sāmāñña-phalaṇ paññāpetun ti?*” *D. i, 51.* Is it possible, Sir, to declare to me any such immediate fruit, visible in this very world, of the life of a recluse ?

176. *Sakkhi*, face to face with ; oneself.

“*Taṇ me idaṇ, bhante, sakkhi diṭṭhaṇ*”. *D. ii, 271.*

I myself, Lord, have seen this.

See also the example under *yāva* (No. 160).

177. *Sace*, if.

“*Sace ayyā imaṇ temāsaṇ idha vasissanti*”. *DhA. i, 290.*

178. *Sajju*, instantly ; speedily.

“*Na hi papaṇ kataṇ kammaṇ*

*Sajju khīraṇ va muccati*”. *Dhp. v. 71.*

Verily an evil deed committed does not immediately bear fruit as milk curdles not at once.



## 200 DEFINITION OF THE INDECLINABLES

179. *Satataṃ*, continually ; always.

“ Rattindivaṃ *satataṃ* appamatto  
Sabbā disā pharato appamaññaṃ ”. *SN. v. 507.*

“ Zealous by night and day  
Breed limitless goodwill  
Embracing all the worlds ”. *B.T. p. 119.*

180. *Sanikaṃ*, slowly ; gently.

“ Atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ  
vivaritvā *sanikaṃ* nillokema ”. *D. ii, 333.* Then we  
should take down the jar, unbind and open the mouth,  
and slowly (or carefully) observe it.

181. *Samantā*, on all sides ; all around.

“ Dāvaggi . . . tassa padesassa *samantā* soḷasa-karisa-  
mattaṭṭhānaṃ pāpuṇi ”. *Vaṭṭaka-Jātaka.* The forest-  
fire came all around the place leaving only 16 acres of  
land.

182. *Samitaṃ*, continuously.

“ Carato ca me tiṭṭhato ca suttassa ca jāgarassa  
ca *satataṃ samitaṃ* ñāṇadassanaṃ paccupaṭṭhitaṃ ”.  
*M. i, 93.* Perfect Knowledge is always and continuously  
present in me whether I am walking, standing, sleeping  
or awake.

183. *Sampati*, just now.

“ *Sampati-jāto*, Bodhisatto samehi pādehi patiṭṭha-  
hitvā uttārabhimukho sattapadavītiḥārena gacchati ”.  
*D. ii, 15.* The Bodhisatta, just born, stands firm on  
both feet and, with his face to the north, takes seven  
strides.

184. *Samma* is used in addressing friends.

“ Āma, *samma*, idānāhaṃ vihāraṃ gantvā therāṃ  
tayā kata-paṇṇasālāya nisinnakaṃ disvā āgato'mhi ”.  
*DhA. i, 19.*



185. *Sammā*, rightly ; properly ; right.

“ Brāhmano'smī ti ca vadamāno *sammā* vadeyya, na ca pana musāvādaṃ āpajjeyya ? ” *D. i*, 123. Is it rightly spoken, without falling into falsehood, when he says : “ I am a brahman ” ?

186. *Sayam*, oneself ; by oneself.

“ *Sayam* eva odanaṃ sādhaṃmi ;  
*Sayam* eva bhājanaṃ dhovaṃ ”. *Thig. v*. 412.

I myself cooked the rice and myself washed the pot.

187. *Sasakkam*, surely ; certainly.

“ Evarūpaṃ te, Rāhula, kāyena kammaṃ *sasakkam* na karaṇīyaṃ ”. *M. i*, 415. Such action, Rāhula, you should certainly not do with your body.

188. *Saha* is a conjunctive placed before the word connected by it.

“ Tadā te pi cattāro Mallarājaputtā pāṭihāriyaṃ disvā laddhappasādā pabbajitvā . . . na cirass'eva *saha* paṭisambhidāhi arahattaṃ pāpuṇṇsu ”. (*Godhika-theragāthakathā*). Having seen the Twin Miracle on that occasion, those four Malla-princes obtained faith in the Dhamma, and receiving ordination, before long became arahants endowed with the fourfold analytical insight.

Sometimes it has the meaning “ instantly ” or “ as soon as ”.

“ *Saha* sacce kate mayhaṃ mahā pajjalito sikhī  
 Vajjesi soḷasa karīsāni udakaṃ patvā yathā sikhī ”.  
*Vuttaka-Jātaka*, i, 215.

As soon as I made the solemn declaration, the conflagration moved aside 16 karīsas as if it were met with a sheet of water.



## 202 DEFINITION OF THE INDECLINABLES

### In compounds :

*Sahagata*, concomitant.

*Sahagāmi*, follower ; one who goes with.

*Sahajāta*, born together.

*Sahajīvi*, living together.

*Sahadhammika*, co-religionist.

*Sahanandī*, rejoicing with.

*Sahaseyyā*, sharing of the same bed.

189. *Sahasā*, hastily ; suddenly ; forcibly.

“ Na tena hoti dhammaṭṭho yen'atthaṇ *sahasā* naye ”.  
*Dhp. v. 256.* He is not thereby just, because he hastily arbitrates.

“ Yo ñātinaṇ sakhānaṇ vā dāresu patidissati  
*Sahasā* sampiyena vā, taṇ jaññā vasato iti ”. *SN.*  
*v. 123.*

“ By force, or with consent, the wastrel holds  
Commerce with wives of kinsman or of friends ”.  
*B.T. 32.*

190. *Sādhū*, well ; alright ; yes ; thoroughly.

(a) “ *Sādhū* kho, samma sārathi, pabbajito nāma ;  
*sādhū* samacariyā ; *sādhū* puññakiriyā ”. *D. ii, 28.*  
Excellent indeed, friend charioteer, is what they call a  
monk ; excellent are peaceful life and doing of good  
actions.

(b) “ *Sā* : *sādhū* devā ti vuttanayen'eva taṇ sabbaṇ  
katvā ”. *DhA. iii, 13.* “ Very well, Sir ”, said she,  
and straightaway did all as she was instructed to do.

191. *Sāmaṇ*, oneself.

“ Idam me, bhante, navaṇ dussayugaṇ Bhagavantaṇ  
uddissa *sāmaṇ* kantaṇ, *sāmaṇ* vāyitaṇ ”. *M. iii, 253.*  
Venerable Sir, this new pair of clothes is woven by  
myself for the Exalted One, with the threads spun  
with my own hands.



192. *Sāyam*, evening; at the evening.

“Ath’assa *sāyam* pi punadivase pi madhurabhattan pacitvā adāsi”. *DhA.* i, 234.

193. *Sāhu*, same as *sādhū*.

“Appasmim pi *sāhu* dānaṃ, api ca saddhāya pi *sāhu* dānaṃ”. *S.* i, 21. Blessed is the gift from a scanty store; and it is so if given with a believing heart.

194. *Su* is a particle of interrogation; often seen added to interrogative pronouns.

“Evaṃ *su* te Bhagavanto saṅgama samāgama unnādino . . . viharīsu”? *D.* iii, 54. Did those Exalted Ones spend their time, like these, making a great noise in garrulous groups?

195. *Suṭṭhu*, well.

“So tam pi *suṭṭhu* upadhāretvā pasannamānaso . . . maggaṃ paṭipajji”. *Com. on Chattavimāna*. Having well reflected upon it and full of joy he proceeded on the road.

196. *Sudam* is a deictic particle.

“Tatra *sudam* āyasmā Kumāra-Kassapo Setavyānaṃ viharati uttarena Setavyāṃ Siṃsapāvane”. *D.* ii, 317. There the venerable Kumāra-Kassapa dwelt to the north of Setavyā, in the Siṃsapā-tree Grove.

197. *Suve*, *Sve*, tomorrow.

(a) “Yaṃ ca viññū pasāṃsanti anuvicca *suve suve*

Nekkhaṃ Jambonadass’eva ko taṃ ninditum arahati”? *Dhp.* v. 229, 230.

If men of intelligence praise some one from day to day, who would venture to find fault with such a man, any more than with a coin made of gold of the Jambū river?



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(b) “*Sve dāni bhavaṇ Pokkharasāti samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati*”. *D. i*, 108.

198. *Seyyathā pi*, just as ; like.

“*Caṅkamo lohiteṇa phuṭṭo ahosi seyyathā pi gavā-ghātanaṇ*”. *V.M.* 182. (Sopa's) walk was stained with blood as if it were a slaughter house.

199. *Seyyathīdam* (= *seyyathā* + *idaṇ*), as follows.

“*Satthā tassa . . . dhammaṇ desento ānupubbikaṭṭhaṇ kathesi, seyyathīdam ? Dānaṭṭhaṇ, sīlakathāṇ, saggaṭṭhaṇ, kāmānaṇ ādīnaṇ okāraṇ saṅkilesaṇ*”. *DhA.* i, 6. The Teacher expounding the Law to him preached the graduated sermon, viz. talk about alms-giving, the moral precepts, discription of heavens, the evil consequences and folly and defilement of sensual pleasures and so on.

200. *Hambho* is a vocative particle expressing surprise or contempt.

“*Hambho purisa, idāni'si kiñcā pi maṇ viraddho, aṭṭha pana mahāniraye aviraddho yev' āsī ti*”. *Kuruṅgamiga-Jātaka*. Heigh man, though you have missed me now, you will not miss the eight great hells.

201. *Handa* is an hortative-emphatic particle. Well then ; now ; come along.

“*Handa kuto nu tvaṇ, mahārāja, āgacchasi divā divassa*” ? *S. i*, 97. Well, sire, whence come you at this noon-time of the day ? ”

“*Handa eko gamissāmi araṇṇaṇ Buddhavaṇṇitaṇ*”. *Theg. v.* 538.

“Come then ! alone I'll get me hence and go

To lead the forest-life the Buddha praised ”.

*Ps. B. p.* 252.



202. *Halam*, enough ; should not.

“ Kicchena me adhigataṃ, *halam* dāni pakāsituṃ ”.  
D. ii, 38.

“ This that through many toils I’ve won—  
Enough ! why should I make it known ”.  
D.B. ii, 30.

203. *Have*, surely ; certainly.

“ Bālā *have* nappasaṃsanti dānaṃ ”. DhA. iii, 188.

204. *Hā*, alas !

“ Hā ! Yogā vippayogantā !  
Hā ! niccaṃ sabbasaṅkhataṃ !  
Hā ! Jīvitaṃ vināsantaṃ !  
Icc’āsi paridevanā ”. Apa. 540.

Alas ! All meetings end in separation ! All component things are impermanent ! All life end in death ! Such was the lamentation going on there.

205. *Hi*, for ; because ; indeed.

“ Tassa *hi* dve pajāpatiyo, imassa aṭṭhā ; aṭṭhahi parikkhipitvā gahito kiṃ karissati, bhante ti ” ? DhA. i, 73. “ He (Culla Kāḷa) has only two wives, but this one (Mahā Kāḷa) has eight. What shall he do when he was surrounded and caught by the eight, Reverend Sir ” ?

206. *Hiyyo*, *Hīyo*, yesterday.

“ Kin nu kho, mahāsamaṇa, *hīyo* nāgamāsi ” ?  
M.V. p. 28.

207. *Huraṃ*, there ; in the other world ; before.

(a) “ Devā manussā idha vā *huraṃ* vā  
Saggesu vā sabbanivesanesu ”. S. i, 12.



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The gods and men in this world, or yonder, or in heavens, or in every sphere of being.

(b) “ Ye me pubbe viyākaṇsu  
*Huraṃ* Gotamasasanaṃ ”. *SN. v. 1084.*

Those who explained the things to me before the teachings of Gotama (came to exist).

208. *Hurāhuraṃ*, from one place to another.

“ So plavati *hurāhuraṃ*  
Phalam icchaṇ va vanasmi vānaṃ ”. *Dhp. v. 334.*

He jumps from life to life like a monkey seeking fruit in a forest.

209. *Heṭṭhā*, down ; below ; underneath. In compounds it has the meaning “ lower ”.

“ Seyyathā pi, Poṭṭhapāda, puriso nisseṇiṇ kareyya pāsādaṃ ārohaṇāya, tass’eva pāsādaṃ *heṭṭhā* ”. *D. i, 198.* “ Just, Poṭṭhapāda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself ”.

*Heṭṭhābhāga*, lower part.

*Heṭṭhā-pādatalesu*, on the soles (of the feet beneath).



## CHAPTER VIII

### SOME IDIOMS AND DIFFICULT PASSAGES

1. *Akāmakassa bilam olaggeti*, to hang up a ration for one who is unwilling.

“Seyyathā pi, brāhmaṇa, puriso daḷiddo assako anāḷhiko, tassa *akāmakassa bilam olaggeyyum*: Idan te, ambho purisa, maṇsaṇ khāditabbaṇ, mūlañ ca anuppadātabban ti”. *M.* ii, 178. Suppose, brahman, there is a man poor, having little of his own, and of small means ; for him who is unwilling they would hang a ration (of flesh), saying : “ Dear man, you must eat this flesh and pay for it ”.

2. *Accayo accagamā*, the fault overcame.

“ *Accayo* maṇ, bhante, *accagamā* yathā bālaṇ, yathā mūḷhaṇ, yathā akusalaṇ ”. *M.* i, 438 ; *A.* ii, 146. Lord, my fault overcame me, who am so foolish, so stupid and so wrong.

3. *Accasarā*, gave offence.

“ Idha, bhante, dve bhikkhū sampayojesuṇ, tatr’eko bhikkhu *accasarā* ”. *S.* i, 239. Here, O Lord, two monks had a dispute, in which one of them gave offence.

4A. *Accayaṃ deseti*, to confess one’s fault.

“ Atha kho so, bhante, bhikkhu tassa bhikkhuno santike *accayaṃ* accayato desesi, so bhikkhu na paṭiggaṇhāti ”. *S.* i, 239. Then that monk, Lord, confessed his fault to the other as such ; but the latter would not accept his apology.



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4B. *Acchādeti*, to become agreeable to the palate. (This meaning of *acchādeti* is not given in the P.T.S. Dictionary).

(a). “*Tesaṇ rasaṇ pathaviṇ aṅguliya sāyataṇ acchādesi*”. *D.* iii, 85. When they, taking with their fingers, tasted the essence of the earth (or the primitive soil before taking its solid form) it became agreeable to their palates.

(b). “*Ekam ekaṇ ca bhikkhuṇ pacceka-dussayugena acchādesi*”. *M.* i, 353 ; *A.* V. 347. He dressed each monk with a pair of clothes.

It means that he offered each monk two pieces of cloth (meant for robes).

5. *Ajaddhukam*, abstinence from food.

“*Ahaṇ c’eva kho pana sabbaso ajaddhukam paṭi-jāneyyaṇ, imā ca me devatā dibbaṇ ojaṇ lomakūpehi ajjhohāreyyaṇ, tāya cāhaṇ yāpeyyaṇ, taṇ mam’assa musā*”. *M.* i, 245. If I would claim not to take food altogether, and these deities would instil celestial essence to my body through the pores of the skin, and if I were to sustain my life by it, my claim will be a false one.

6. *Ajaddhumārikam*, starvation.

“*Ajaddhumārikam vā’yaṇ kulaputto marissati*”. *A.* iv, 283. This clansman will die a starveling.

7. *Mā kho ajesi*, let him not be victorious.

“*Mā kho tumhe āyasmanto eso ajesi*”. *V.* ii, 1. Do not, friends, allow this person to defeat you.

8. *Ajjhappatta*, come upon ; overcome.

“*Sakuṇagghī lāpaṇ sakuṇaṇ sahasā ajjhappattā aggaheṣi*”. *S.* V. 146. The falcon suddenly swooped down upon the quail and seized it.



9. *Ajjhāvara*, a representative.

"*Ajjhāvarā'mha Nandassa  
Bhoto santikam āgatā*". *J. V. 324.*

We, who are the representatives of Nanda, have come to your presence

10. *Añchati*, to pull or turn round.

(a) "*Kissa tvaṇ, Udāyi, nisīdanaṇ paññāpetvā samantato samañchasi,\* seyyathā pi purāṇāsikoṭṭho*" ? *Pācittiya-pāḷi*. "Why do you, Udāyi, having spread out your sitting-rug, pull it from every side, just like a worker on old skins ?

11. *Aññen'aññaṃ paṭicarati*.

"So bhikkhūhi vuccamāno *aññen'aññaṃ paṭicarati*, bahiddhā kathaṇ apanāmeti". *M. i, 442.* Being admonished by the brethren, he evades it and talks about things not concerning it and opens up a new topic of conversation.

12. *Attanā*, oneself.

(a) "*Kuddālapaṇḍito paṭhamaṇ attanā pabbajitvā pacchā parisāṇ pabbājetvā assamapadaṇ bhājetvā adāsi*". *J. i, 314.* The wiseman, Kuddāla, first (of all) became a hermit *himself* and then ordained the others as hermits and gave them allotments in the hermitage.

(b) "*Attano sattvaṇ attanā va posesi*". *D.A. i, 136.* You *yourselves* have brought up your own enemy.

13. *Anupakhajja*, having intruded.

"*Chabbaggiyā bhikkhū there bhikkhū anupakhajja seyyaṇ kappenti*". *Pācittiya-pāḷi*. The monks of the Group of Six lie down very near the beds of the elder monks (so as to cause uneasiness to the Elders).

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\*Not found in the P.T.S. Dictionary.



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14. *Anupahacca*, having not wounded or hurt.

“Tena hi, bho, imaṃ purisaṃ *anupahacca* chaviṃ ca cammaṃ ca . . . jīvitaṃ voropetha”. *D. ii*, 336. Well, my dears, kill this man without wounding his cuticle or skin. Dr. Rhys Davids has translated this passage as: “Well, my masters, kill this man by stripping off cuticle and skin”. It contradicts with the commentary which explains as: “*anupahaccā ti avināsetvā*”. *Avināsetvā* means “having not destroyed”. P.T.S. Dictionary has given *anupahata* only, and does not help to decide the meaning of *anupahacca*.

(b) “Yan . nūnāhaṃ imassa nāgassa *anupahacca* chaviṃ ca cammaṃ ca . . . tejasā tejaṃ pariyādiyeyyaṃ”. *V.M.* 24. What if I were to exhaust this nāga's power, with my own without wounding or hurting his cuticle or skin.

15. *Anuviccakāra*, thorough investigation.

“*Anuviccakāro* tumhādisānaṃ ñāta-manussānaṃ sādhu hoti”. *V.M.* 236; *M. i*, 379. A thorough investigation is fitting for such well-known persons like you.

16. *Apakassa*, having drawn back.

“Seyyathā pi, bhikkhave, puriso jarūdapānaṃ vā olokeyya, pabbata-visamaṃ vā *apakass'eva* kāyaṃ *apakass'eva* cittaṃ”. *S. ii*, 198. Just as a man would look at a broken down well, or a precipice, shrinking his body and with caution in his mind.

17. *Apaccakkhakāri*, one who acts without right understanding.

“Paṇḍitā nāma tādīsena parapattiyena *apaccakkha-kārinā* saddhiṃ na vasanti”. *J. V.* 233. The wise do not live with a person like you, who are relying on



others' words and act without knowing the true state of things.

18. *Apavīṇati*, to pay attention.

"Gāvi taruṇavacchā thambhañ ca ālumpati, vaccha-kañ ca *apavīṇati*". *M.* i, 324. A cow with a young calf pays attention to her calf while eating a clump of grass.

- 19. *Appāṭihīrakata*, worthless.

"Nanu evaṇ sante tassa purisassa *appāṭihīrakataṃ* bhāsitaṇ sampajjati?" *M.* ii, 33; *D.* i, 193. Would it not turn out, the fact being so, that the talk of that man was witless talk?

20. *Abhisatā atthikānaṃ*, approached by the needy.

"Sālavatī gaṇikā . . . *abhisatā atthikānaṃ atthikānaṃ* manussānaṇ". *V.M.* 269. The city-belle, Sālavatī, was approached by whatever men as needed her company.

21. *Avatthāsi*, fell upon.

"Dutiyo musalo paripatitvā aññatarassa dārakassa matthake *avatthāsi*". *Pārājikapāli*. A second pestle moved from its place and fell upon a certain boy.

22. *Avīcim maññe phuṭo*, crowded without a recess.

"Asativassa-sahassāyukesu, bhikkhave, manussesu ayaṇ Jambudīpo *avīcim maññe phuṭo* bhavissati manussehi". *D.* iii, 75. When humans begin to live for 80,000 years, this land of Jambu will be crowded, without a recess, with mankind.

Dr. Rhys Davids translates *avīcim maññe* as "one might think it a Waveless Deep", and further states in a note (*D.B.* iii, 73): "The Waveless Deep was, in later books, one of the purgatories", etc. It is true



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that there is a hell by that name. The commentators state that this hell got its name because it is full, without a recess, with the sufferers. Then we have to take here the meaning of *vīci* as 'recess', and of *avīci* as 'recessless', and not as the name of the hell. In my opinion *avīcim* here is an adverb connected to *phuṭo*.

23. *Assako anāḷhiko*, poor and needy. *Saka* is one's own; *assaka* is a person who has nothing as his own. *Āḷhaka* is a measure of rice, etc. *Anāḷhika* is a person who does not possess even a single measure of rice.

"Daḷiddo *assako anāḷhiko* iṇaṇ ādiyitvā vaḍḍhiṇ paṭisunāti". A. iii, 352. A man who is poor, has little of his own and of small means, would borrow (money) and promise to pay the interest.

In the *Gradual Sayings* (Vol. iii, p. 249). *Vaḍḍhiṇ paṭisunāti* is translated as "he borrows". But the P.T.S. Dictionary clearly states that *vaḍḍhi* means an increase or interest on money.

24. *Assutavā puthujjano*, uneducated person.

"Kiṇ nānākaranaṇ sutavato ariyasāvakassa *assutavā puthujjanena*?" S. iv, 208. What is the difference between the well-taught Ariyan disciple and the untaught worldling?

Note here that one party is placed in the possessive and the other in the instrumental.

25. *Ādissa*, (*abs.*) having pointed out.

*Ādissa*, (*adj.*) fit to be pointed out.

(a) "Bhagavā . . . *ādissa ādissa* āyasmato Upālissa vannaṇ bhāsatī". *Pācittiya-pāḷi*. The Exalted One expounds the virtues of the venerable Upāli often pointing him out as an example.



(b) “Tumhe pi tena ādissā bhaveyyātha”. *M. i*, 12. You also will be contemptible (or to be pointed out as such) on account of that.

26. *Āpaṇaṃ pasāreti*, to lay out or open a shop.

“Dussavaṇijjaṃ vā samaṇo Ānando karissati, paggāhikasālaṃ vā pasāressati”. *V. ii*, 291. The recluse Ānanda will begin a trade in cloth or open a drapery shop.

27. *Āsajja* (= *āsādiya*), having insulted or hinted.

(a) “Tādisaṃ bhikkhum āsajja.

Kaṇha, dukkhaṃ nigacchasi”. *Theg. v*. 1189.

Having insulted such a monk, O Black-hearted One, you will fall into misery.

(b) “Addhā kho te, Aggivessana, āsajja upaniya vācā bhāsita”. *M. i*, 240. Surely, Aggivessana, you have spoken these words hinting and aiming at me.

28. *Ālimpeti*, to set fire.

“Chabbaggiyā bhikkhū dāyaṃ ālimpesuṃ ; manussā dadḍhā kālam akaṇsu”. *Pārājikapāḷi*. The monks of the Group of Six set fire to a forest, and some people were burnt to death (in that fire).

29. *Āsumbhati*, to throw over.

“Pāṇiyathālakaṃ matthake āsumbhitvā vidhūpanena pahāraṃ adāsi”. *Pācittiya-pāḷi*. Having thrown down the water vessel upon him, he further struck him with the fan.

30. *Āhundarika*, impassable ; not clear.

“Āhundarikā samaṇānaṃ Sakyaputtiyānaṃ disā andhakārā ; na imesaṃ disā pakkhāyanti”. *V.M.* 79. The directions are impassable and dark to the monks



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who are the sons of Sākyaans ; the four quarters are not clear to them.

31. *Uggirati*, to lift or raise up ; to utter.

(a) “Chabbaggiyā bhikkhū kupitā anattamanā sattarasavaggiyānaṃ bhikkhūnaṃ talasattikaṃ uggiranti”. *Pācittiya-pāḷi*. The monks of the Group of Six, being annoyed and displeased, raised their hands in a threatening manner to the monks of the Group of Seventeen.

(b) “Anuggiraṃ giraṃ kiñci subhaṃ vā yadi vā’ subhaṃ.

Phuse vācasikaṃ vajjaṃ kathaṃ ? me pucchito bhava”. *Uttaravinicchaya*. v. 722.

Being interrogated by me, please tell me how a person, without uttering a word either good or bad, can commit a verbal offence ?

32. *Uccāreti*, to lift up ; to pronounce.

“Aññataro bhikkhu heṭṭhā hutvā silaṃ uccāresi, uparimena bhikkhunaṃ duggahitā silā heṭṭhimassa bhikkhuno matthake avatthāsi”. *Pārājika-pāḷi*. A certain monk remaining below lifted up a stone, which being carelessly held by the one above, fell upon the monk who was below.

In grammar *uccāraṇa* is used in the sense of pronunciation.

33. *Ujjavati*, to sail upstream.

“Atha kho Vesālīkā Vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāraṃ ādāya nāvāya Sahajātiṃ ujjavimsu”. *Cullavagga*, 301. Then the Vajjian monks of Vesālī, taking those monks’ requisites with them, sailed upstream in a vessel to Sahajāti.



*Ujjavanī nāvā*, a vessel sailing upstream.

*Ojavanī nāvā*, a vessel sailing down-stream.

34. *Ujjhati*, to throw away ; to remove.

(a) “ *Mā no deva avadhi ; dāse no dehi Khaṇḍa-hālassa :*

*Api nigalabaddhā pi hatthichakanāni ujjhema* ”.

*J. vi, 138.*

Do not kill us, Sire ; give us as slaves to Khaṇḍahāla ; we being bound with chains, will remove elephants' dung there.

(b) “ *Te bhikkhū santhatāni ujjhitvā āraññaṅkaṅgaṇ samādiyisū* ”. *Pārājikapāḷi*. Those monks threw away their sleeping rugs and took the vow of ‘ Forest-dweller ’.

35. *Uttiṇam akaṃsu*, removed the grass.

“ *Bhikkhū Ghaṭikārassa kumbhakārassa āvesanaṇ uttiṇam akaṃsu* ”. *M. ii, 53*. The monks removed the grass-thatch of the hall of Ghaṭikāra, the potter.

36. *Udumbarakhādikaṃ*, in the way of eating figs.

“ *Udumbarakhādikaṃ vāyaṇ kulaputto bhoge khādati* ”. *A. iv, 283*. “ This clansman eats his wealth like a fig-tree glutton ”.

This is said of a spend-thrift. When one shakes a fig-tree, wishing to eat the fruit thereof, hundreds of fruits fall, a large amount of which is wasted.

37. *Uddasseti*, to show oneself.

(a) *Pabbajitena ca te mātāpitāro uddassetabbā* ”. *M. ii, 60*. Having become a monk you must show yourselves to your parents.

(b) “ *Āgamentu bhonto coraghātā, . . . yāvāhaṇ tesāṇ uddassetvā āgacchāmi* ”. *D. ii, 322*. Let my masters, the executioners, wait till I show myself to them and come back.



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38. *Uddāna*, a string of.

“Ime macche gahetvā pādagghanakāni adḍhapādagghanakāni . . . ca *uddānāni* karohi”. *Dh. A. ii*, 132. Take these fishes and make strings of them the value of a quarter, and of a half kahāpaṇas.

39. *Uddissakata*, specially prepared (for someone).

“Samaṇo Gotamo jānaṇ *uddissakataṃ* maṇsaṇ bhuñjati paṭiccakammaṇ”. *V.M.* 237. The recluse Gotama eats the flesh specially prepared, and meant, for himself.

40. *Uddīyati*, *udrīyati*, to fall into pieces.

“Tena kho pana samayena Thullanandāya bhikkhuniyā pariveṇaṇ *uddrīyati*”. *Pācittiya-pāḷi*. At that time the cell of the nun Thullanandā was falling into pieces.

41. *Upacchubhati*, to throw at.

“Kukkuro jigacchā-dubbalya-pareto goghātakasūnaṇ paccupaṭṭhito assa; tam enaṇ dakkho goghātako . . . aṭṭhikaṅkalaṇ sunikantaṇ nikaṇtaṇ, nimmaṇsaṇ, lohita-makkhitaṇ *upacchubheyya*”. *M. i*, 364. When a dog, feeble and overcome with hunger, would come near a butcher's meat stall the cunning butcher would throw at him a bone well scraped of flesh, completely void of flesh, and only smeared with blood.

42. *Upajīvati*, to live on.

“Ahaṇ ca kho yaṇ hadāmi. etaṇ so *upajīvati*”. *P.V. Gūthakhādaka*.

He lives on what I defecate.

43. *Upanandhati*, to bear enmity towards.



“ Chabbaggiyā bhikkhū Mahānāme Sakke upanandhimsu ”. *Pācittiya-pāḷi*. The monks of the Group of Six bore enmity towards Mahānāma, the Sākyan.

Note that this governs the locative.

44. *Ubbandhati*, to strangle by hanging oneself.

“ Araññaṃ pavisitvā ubbandhitvā marissāmī ti araññaṃ gato maraṇa-bhaya-tajjito paṭinivatti ”. *Guttīla. V. V. Com.* Having gone to the forest with the intention of strangling himself by hanging he became afraid of death and then returned.

45. *Ummihati*, to discharge urine.

“ Amhākam pana sakiṃ katāni santhatāni pañca pi cha pi vassāni pahonti, yesu no dārakā uhadanti pi ummihanti pi ”. *Pārājikapāḷi*. The rugs that we make exist for five or six years while our young ones defecate and discharge urine on them.

46. *Urundā sampādi*, became spacious.

“ Indasālaguhā visamā santi\* samā sampādi ; sambādhā santi\* urundā sampādi ”. *D. ii, 269*. The cave of Indasāla, which had a rough floor, became smooth ; became spacious though it was narrow.

47. *Ussāreti*, to cause to move back.

“ Jīvako . . . janaṃ ussāretvā tirokaraṇiṃ parikkhipitvā . . . antagaṇṭhiṃ nīharitvā bhariyāya dassesi ”. *V.M. 276*. Jīvaka caused the people to move back and to hang a curtain around ; and then he took out the twisted intestine (by operation) and showed it to the wife (of the patient).

48. *Uhadati*, to defecate. See No. 45 above.

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(\* The P.T.S. Edition has *yanī* for *santi*).



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49. *Okappaniya*, trustworthy.

“*Okappaniyam etaṃ bhoṭo Gotamassa*”. *M. i*, 249.

This saying of the venerable Gotama is trust-worthy.

50. *Onojeti*, to distribute ; to give as a present.

(a) “*Rājā Māgadho Senīyo Bimbisāro sovaṇṇama-yaṃ bhikkāraṃ gaheṭvā Bhagavato onojesi : Etāhaṃ bhante Veḷuvanaṃ uyyānaṃ . . . dammi ti*”. *V.M.* 39. Seniya Bimbisāra, the king of Magadha, took hold of a golden pitcher and (after pouring the ceremonial water of a gift), offered the garden to the Exalted One, saying: “I bestow this garden, Veḷuvana (to the community headed by the Buddha)”.

(b) “*Onojetthā’vuso saṅghassa cīvaraṃ*”. *Pācittiya-pāḷi*. Brethren, be pleased to distribute robes among the community of monks.

51. *Odissa*, definitely.

“*Aññaṃ bhikkhuṃ hatthavikkārena āmanteti, odissa vā anodissa vā saddaṃ na karonti*”. *M. ii*, 242. They call another monk with the motion of the hand and do not make a sound definitely or indefinitely.

52. *Osādeti*, to be sunk ; to reduce (price).

(a) “*Tena hi tvaṃ, gaḥapati, mahante mahante sāṇi-pasibbake kārapetvā hirañña-suvaṇṇassa pūrapetvā sakaṭehi nibbāhāpetvā majjhe gaṅgāya sote osādehi*”. *Pārājikapāḷi*. If it is so, householder, you may order spacious hemp-bags to be prepared, to fill them with wrought and unwrought gold, to carry them in carts to the river-bank and to sink them in mid-stream.

Note the Genitive in *hirañña-suvaṇṇassa*.

(b) “*Tena hi, Mahārāja, agghaṃ osādehi*”. *Sirimā V.V. Com.* If it is so, sire, reduce the price.



53. *Kacche sajjeyya*.

"Seyyathā pi, bhagini, puriso hatthin datvā *kacche sajjeyya* ; evam eva kho tvaṃ, bhagini, Bhagavato maṃsaṃ datvā mayi antaravāsake sajjasi". *Pārājika-pāḷi*. Just like a man, dear sister, who has given away an elephant but hesitates to give up its belt, you having offered meat to the Exalted One are reluctant to give me your lower robe.

54. *Kaṭaggaha*, victory ; winning ; lucky cast.

"Akkhadhutto paṭhamen'eva *kaṭaggahena* mahantaṃ bhogakkhandhaṃ adhigaccheyya". *M.* iii, 178. A gambler would win immense wealth by his first lucky throw.

55. *Kaṭasi vaḍḍhitā*, cemetery is increased.

"Evaṃ dīgharattaṃ vo, bhikkhave, dukkhaṃ paccanubhūtaṃ, *kaṭasi vaḍḍhitā*". *S.* ii, 178. Thus for a long time, monks, you have undergone misery and have increased the cemetery.

56. *Kaliggaha*, defeat ; loss ; a losing cast.

"Evam imassa bhoto purisa-puggalassa ubhayattha *kaliggaho*". *M.* i, 403. In this way it will be a losing cast, in both ways, to this person.

57. (a) *Kiñcikkha*, a trifle ; a meagre thing.

"Yo ve kiñcikkha-kamyatā  
Panthasmiṃ vajantaṃ janam  
Hantvā *kiñcikkham* ādeti,  
Taṃ jaññā vasalo iti".  
*SN.* V. 121.

Whosoever, desiring some trifle, kills people going along the road, and pillages something, know him as an outcast.



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(b) *Kukkuṭasampātika*, (situated so closely) that a cock could fly (from one house-top to another).

“Asītivassa-sahassāyukesu, bhakkhave, manussesu ayaṇ Jambudīpo iddho c’eva bhavissati phīto ca, kukkuṭasampātikā gāma-nigamarājadhāniyo”. *D.* iii, 75. When people come to live 80,000 years, this land of Jambu will be mighty and prosperous; the villages, towns and cities will be situated so close to each other that a cock could easily fly from one house-top to the other nearest.

58. *Gaṇikaṃ vutthāpesi*, appointed a town-courtesan.

“Rājagahako negamo Sālavatiṇ kumārīṇ gaṇikaṃ vutthāpesi”. *V.M.* 268. The City-council of Rājagaha appointed the maiden Sālavatī as the city-belle or town courtesan.

For other meanings of *vutthāpeti* see No. 101.

59. *Kitṭha*, growing corn.

“Seyyathā pi, bhikkhave, *kitṭham* sampannaṇ; kitṭhārakkho ca pamatto; goṇo ca kitṭhādo aduṇ *kitṭham* otaritvā yāvadatthaṇ maḍaṇ āpajjeyya”. *S.* iv, 195. Suppose, brethren, there is growing corn which is fertile, and a negligent watcher; then an ox which was used to devour corn comes down into that corn and eats its fill with ravenous delight.

60. *Gīvā* is the neck, but in some places it has the meaning of ‘fine’ or ‘penalty’.

“Yassa passena migo palāyati tass’eva *gīvā*”. *J.* V. 23. The fine would be his (or he should be responsible) from whose side the deer would escape. (This is often found in the Vinaya texts, used in this sense).

61. *Cakkasamārūḷha*, got into vehicles.



“ Hoti so samayo, yaṇ bhayaṇ hoti aṭavisāṅkopo, *cakkasāmārūḷhā jānapadā pariyāyanti* ”. A. i, 178. There comes a time when there is an distress of forest-tribes, and the country-folk mount their carts and drive away.

62. *Cārittam anuyuñjati*, goes for a walk.

“ Mā ca vātātape *cārittam anuyuñji* ; mā te vātātape *cārittam anuyuttassa rajosūkaṇ vaṇamukhaṇ anudhaṇsesi* ”. M. ii, 257. Do not engage in walking when it is windy and hot ; do not allow the surface of your wound to be contaminated with the particles of dust while walking in the sun and the wind.

63. *Corehi vuttāsi*, had to leave the place on account of robbers.

“ Aññatarasmiṇ gāme vassūpagatānaṇ bhikkhūnaṇ gāmo *corehi vuttāsi* ”. V.M. 149. A certain village, in the neighbourhood of which some bhikkhus were spending their rainy season, had to shift its site on account of a band of dacoits.

64. *Corā pariyutthimsu*, the robbers overcame.

“ Ratanattaya guṇaṇ anussarantass’eva gacchantassa *corā magge pariyutthimsu* ”. Chatta V.V. Com. The robbers overcame him on the road (or the robbers obstructed his path) who was proceeding while pondering over the virtues of the Three Jewels.

65. *Chandakam saṃharitvā*, having collected subscriptions.

“ Bhikkhunīsaṅghassa cīvaratthāya *chandakam saṃharitvā* aññatarassa pāvārikassa ghare nikkhipitvā . . . etad avocaṇ ”. Pācittiya-pāḷi. They collected subscriptions for the robes of the community of nuns and, keeping the money in the house of a cloak-dealer, informed thus.



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66. *Jīna*, being deprived of. This governs the accusative.

(a) “*Jīno rathassaṇ maṇikuṇḍale ca  
Putte ca dāre ca tath’eva jīno*”. *J.* iii, 153.

He was deprived of his chariots, horses and jewellery, and likewise of sons and wives.

(b) “*Bahū hi khattiyā jīnā  
Atthaṇ raṭṭhaṇ pamādino*”. *J.* V, 99.

Many warriors, who were negligent, have lost their possessions and kingdoms.

67. *Jīyati*, to lose; to decay.

“*Akkhadhutto paṭhamen’eva kaliggahena puttam  
pi jīyetha, dāram pi jīyetha, sabbasāpateyyam pi  
jīyetha*”. *M.* iii, 170. A gambler might, by his first losing throw, become deprived of his son, or wife, or all his possessions.

68. *Tiṭṭhatu*, let it remain.

“*Tiṭṭhantu tāva manussabhūtā, acetanānam pi  
rukkhānaṇ sāmaggīṇ laddhuṇ vaṭṭati*”. *J.* i, 329. Even the senseless trees must have their congruity, what is there to be spoken about (the unity of) human beings.

If the first clause is literally translated it would be :  
“Let the human beings remain or stand still”.

69. *Thambhaṃ ālumpati*, to eat grass. See No. 18 for an example.

*Ālumpati*, to eat in lumps.

70. *Daṭṭhu* (= *disvā*), having seen.

“*Kāmes-v-ādīnavaṇ disvā,  
Nekkhammaṇ daṭṭhu khemato*”. *Theg.* v. 458.



Having seen the evils in sense-desires and the safety in renunciation.

71. *Dassukhila*, danger from robbers.

“Aham etaṃ *dassukhilaṃ* vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmi”. *D. i*, 135. I will soon put an end to this robber-plague by punishment, bonds, confiscation, threatening or banishment.

72. *Dahati*, is to burn ; it has also the meaning ‘to claim’.

“Sakyā kho pana, Ambaṭṭha, rājānaṃ Okkākaṃ pitāmahaṃ *dahanti*”. *D. i*, 92. The Sākyaans, O Ambaṭṭha, claim King Okkāka as their ancestor. See also *S. iii*, 113.

73. *Dessa*, detestable ; odious.

“Na me *dessā* ubho puttā ;

*Maddidevī na dessiyā*”. *J. vi*, 570.

My two children and Queen Maddī are not detestable to me. See *Theg v.* 416.

74. *Nibbāhati*, to carry out ; to unsheath.

“Dīghāvu-kumāro vāmena hatthena Brahmaddattassa Kāsirañño sisam parāmasitvā, dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaddattaṃ Kāsirājānam etad avoca”. *V.M.* 347. Prince Dīghāvu held the head of Brahmaddatta, the king of the Kāsīs, with his left hand, drew the sword with his right, and said to him :

75. *Nimināti*, to exchange for ; to barter. The thing given is put in the Instrumental and the thing taken in the Accusative.

“Asanthutaṃ maṃ cirasanthutena

*Niminni*, bhoti, adhuvaṃ dhuvena ;

Mayā pi bhoti *nimineyya* aññaṃ ;

Ito ahaṃ dūratarāṃ gamissaṃ”. *J. iii*, 221.



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My dear, you exchanged me, who am a stranger, for (your own husband who was) a companion for a long time—you exchanged an impermanent thing for a permanent thing—next you will barter me also with some other person ; therefore I will go from here to a distant place.

76. *Paṇāmeti*, to dismiss ; to turn a door ; to bend.

(a) “Atha kho Bhagavā kismiñcid eva pakaraṇe bhikkhusaṅghan paṇāmetvā . . . Kapilavatthuṃ pāvisi”. S. iii, 91. Then the Exalted One having turned away the Order of monks for some offence, entered Kapilavatthu.

(b) “Atha kho so bhikkhu vihāraṃ pavisiissāmi ti kavāṭaṃ paṇāmento addasa sabbaṃ vihāraṃ ahinā paripunṇaṃ”. V.M. 87. Then that monk turned the door in order to enter his cell, and saw the whole cell filled with (the coils of) a serpent.

77. *Pañke saṅkamo*, passage bridge on the mud.

“Ehi me tvaṃ, bhikkhu, pañke saṅkamo hohi”. M. i, 439. Come here, O monk, lie as a plank on the mud for me (to pass on).

78. *Paccāhāraṃ karoti*, to make an excuse. (*Paccāhāra* is not found in the P.T.S. Dictionary).

“So : mayhaṃ hadayaṃ vā rujati, kāyo vā bādhati ti kiñci paccāhāraṃ akatvā dhammāsanaṃ abhiruhitvā . . . vadati”. S.A. i, 306. Without making an excuse by saying : ‘my chest is painful’ or ‘my body is afflicted’ he ascends the pulpit and recites (the scriptures).

79. *Pacchāliyaṃ khipanti*, to chuck from behind.

“Ime, bhante, licchavikumārā caṇḍā pharusā apajahā . . . kulitthīnaṃ kulakumārīnaṃ pi pacchāliyaṃ khipanti”. A. iii, 76. Lord, these Licchavi young



men are quick-tempered, rough, proud fellows ; they chuck the women and girls of the respectable families from behind.

The word *apajaha* here is to be noted. The P.T.S. Dictionary gives its meaning as "greedy" ; but according to its commentary it is better to translate it as "proud".

80. *Paṭiccakamma*, something meant for oneself. See No. 39.

81. *Paṭibhānacitta*, a painting hinting at sexual intercourse

"Rañño Pasenadissa Kosalassa uyyāne cittāgāre *paṭibhāna-cittam* katan̐ hoti". *Pācittiya-pāḷi*. V. iv, 298. At that time a painting on the sexual intercourse was executed in the picture gallery at the Royal Gardens of King Prasenajit of Kosala.

82. *Paṇopaṇaviyā*, argument for reducing the price of an article of trade.

"Yo pi so, bhikkhave, satthā āmisagaru . . . tassa p'āyaṇ̐ *paṇopaṇaviyā* na upeti". *M. i*, 480. This sort of argument is not befitting even for a Teacher who has much interest in worldly gain.

The P.T.S. edition of the text has *paṇopaṇavidhā* instead of this word. The explanation given in the commentary is : "*Paṇopaṇaviyā* ti paṇaviyā ca opaṇaviyā ca. Na upeti ti na hoti. Kaya-vikkaya-kāle viya aggha-vadḍhana-hāpanaṇ̐ na hoti ti attho". The P.T.S. Dictionary is silent on this.

83. *Payojeti*, to compete with. The P.T.S. Dictionary has given several other meanings of this word, but not this.



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“Ayaṇ kūtajaṭilo attano pamāṇaṇ na jānāti, amhākaṇ ayyena saddhiṇ payojeti”. *J. V*, 320. This fraudulent ascetic, not knowing his strength, competes with our master.

*Kammante payojeti*, sets some business on foot.

*Bhesajjaṃ payojeti*, prepares a medicine.

84. *Pavayha*, pressing the charges or showing faults.

(a) “Ko nu kho, bhante, hetu, ko paccayo, yena idh’ekaccaṇ bhikkhuṇ pavayha pavayha kāraṇaṇ karonti?” *M. i*, 442. What is the cause, what are the reasons, Sir, for them to try some monk (emphatically) pressing the charges (against him?)

(b) “Na vo ahaṇ, Ānanda, tathā parakkamissāmi yathā kumbhakāro āmattike; niggayha niggayhā’haṇ, Ānanda, vadāmi, pavayha pavayha, yo sāro so thassatī ti”. *M. iii*, 118. I will not, Ānanda, treat you leniently like a potter who handles unbaked crockery; I admonish and reprimand you again and again showing your faults, wishing that those who are strong enough to bear the test would remain (and the rest would go).

The text has *āmakamatte* for *āmattike*. I prefer this as found in *āmattikāpaṇa*, *V. ii*, 243.

85. *Pāṇam ārabhati*, to destroy life.

“Yo kho, Jīvaka, Tathāgataṇ vā Tathāgatasāvakaṇ vā ārabba pāṇam ārabhati so pañcahi thānehi bahuṇ apuññaṇ pasavati”. *M. i*, 371. Whosoever, Jīvaka, destroys life on account of the Tathāgata or a disciple of His, he would commit a great deal of sin in five ways.

86. *Pittam bhindeyya*, to burst a gall-bladder.

“Seyyathā pi bhikkhave caṇḍassa kukkurassa nāsāya pittam bhindeyyum, evaṇ hi so bhikkhave kukkuro bhīyoso-mattāya caṇḍataro assa. *V. ii*, 188. O



monks, just as a fierce dog would become fiercer when (some wild animal's) gall-bladder is burst into its nose.

87. *Putamsa*, having a bag hanging from one's shoulder.

"Tathārūpā ayaṇ, bhikkhave, parisā yathārūpaṇ parisāṇ alaṇ yojanagaṇaṇāni pi dassanāya gantuṇ api *putamsenā* pi". A. ii, 183. Such an Order (of monks) as this is a company worth going many a mile to see, even if one had to carry (his provision in) a knapsack.

See also D. i, 117.

88. *Bilaṃ olaggeti*, to hang up a ration.

See No. 1 of this Chapter.

89. *Bhavitabbam*, should be ; may be. The Potential Participles, such as this, govern the Instrumental.

"Rakkhasa-pariggahitena iminā sareṇa bhavitabbaṇ". J. Devadhamma. This lake may be haunted by a demon.

90. *Mattika*, maternal ; come from the mother.

"Idaṇ te, tāta Sudinna, mātu *mattikaṃ*; itthikāya itthidhanaṇ; aññaṇ pettikaṇ". Pārājikapāḷi. This is, dear Sudinna, what has come from your mother, a woman's dowry. What has come from your father is different from this.

91. *Mattigha*, a matricide.

"Tambalohavilinaṇ va tattaṇ pāyenti *mattighaṃ*". J. V. 269.

They make a matricide drink molten copper.

92. *Māyaṃ vidamseti*, to perform magical feats.

"Seyyathā pi, bhikkhave, māyākāro vā māyākārantevāsī vā mahāpathe *māyaṃ vidamseyya*". S. iii, 142.



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Suppose, brethren, a juggler or a jugglers' apprentice should perform his magic on the high-road.

93. *Mosalla*, deserving the punishment of striking with a pestle.

“Ahaṇ, bhante, pāpakammaṇ akāsiṇ gārayhaṇ mosallaṇ”. *A. ii*, 241. Sirs, I have done a wicked deed, one worthy of execration and cudgelling.

94. *Yathākāma-karaṇīya*, to be dealt with as one likes.

“Evaṇ hi so bhikkhave maccho *yathākāmakaraṇīyo* bālisikassa”. *S. iv*, 159. Thus, monks, that fish becomes a victim to the fisherman who will deal with it as he likes. (Note the Genitive in *bālisikassa*).

95. *Yāva aparaddham*, how deeply wronged.

“Passa, Ambaṭṭha, *yāva aparaddhaṇ* ca te idaṇ ācariyassa brāhmaṇassa Pokkharasātissa”. *D. i*, 103. See, Ambaṭṭha, how deeply your teacher, the brahman Pokkharasāti, has herein done you wrong. (Here, too note the Genitive).

96. *Rumhaniya*, refreshing.

“Saddhassa bhikkhave sāvakassa Satthu-sāsane pariyogāya vattato rumhaniyaṇ Satthusāsanaṇ hoti ojavantaṇ”. *M. i*, 480. To a devoted disciple, brethren, who dives into the depths of the master's teachings, that teaching becomes a delicious refreshment.

97. *Lomaṃ pāteṭi*, to let one's hair drop, i.e. to submit.

“So bhikkhu bhikkhūhi vuccamāno . . . na *lomaṃ pāteṭi*, na *nitthāraṃ vattati*”. *M. i*, 442. That monk, being admonished by the monks, neither submits nor becomes acquitted.



98. *Vaḍḍhim paṭisunāti*, promises to pay interest on a debt. See No. 23.

99. *Visamvādeti*, to break one's promise.

"Kathaṃ hi nāma āyasmā Upanando rañño Pasenadissa Kosalassa vassāvāsaṃ paṭissutvā visaṃvādessati?" *V.M.* 154. How is it that venerable Upananda, having promised the seclusion in rainy season to the king Pasenadi of Kosala, should break his promise?"

100. *Vuṭṭhāpita-pavattinī*, the preceptress who has made a nun to be ordained.

"Bhikkhuniyo vuṭṭhāpitam pavattinim dve vassāni nānubandhanti". *Pācittiya-pāḷi*. Some nuns would not follow the preceptress who presided when they were ordained.

101. *Vuṭṭhāpeti*, to rouse out of; to ordain; to turn away from.

(a) "Yā pana bhikkhunī anuvassaṃ dve vuṭṭhāpeyya, pācittiyaṃ". *Ibid.* A nun who would ordain two sāmaṇeris annually would commit a pācittiya offence.

(b) "So bahujaṇaṃ asaddhammā vuṭṭhāpetvā saddhamme paṭiṭṭhāpeti". *A.* iii, 115. He turns away many a folk from wrong views and sets them in right ones instead.

102. *Veram appeti*, to revenge.

"Iminā ca me mātāpitaro hatā; ayaṃ khv'assa kālo yo'haṃ veram appeyyaṃ ti kosiyaṃ khaggaṃ nibbāhi". *V.M.* 347. "My parents were murdered by this person; now it is time to take revenge on him", thinking thus he took out his sword from its sheath.



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103. *Veyyāyika*, expenses.

“Demi te, gahapati, *veyyāyikam* yena tvaṇ Buddha-pamukhassa bhikkhusaṅghassa bhattaṇ kareyyāsi”. *V.* ii, 157. I will give you, householder, the expenses with which you may prepare food for the community headed by the Buddha.

104. *Voropetā*, nominative in the sense of accusative.

(a) “Nābhijānāmi sañcicca pāṇaṇ jīvitaṇ *voropetā*”. *M.* ii, 103. I do not remember destroying any life intentionally.

(b) “Sarasi tvaṇ, Dabba, evarūpaṇ *kattā*?” *Pārajikapāḷi*. Do you remember, Dabba, doing such a thing?

105. *Sakkhim apadisati*, points out as a witness.

“Ayaṇ, bhane, loke aggapuggalaṇ Satthāraṇ *sakkhim apadisati*”. *DhA.* ii, 39. My dears, this man points out the Master, the greatest personage in the world, as his witness.

106. *Sañjambharim akaṃsu*, showered from every-side.

“Atha kho te paribbājakā acirapakkantassa Bhagavato Poṭṭhapādaṇ paribbājakaṇ vācā-satti-todakāhi\* *sañjambharaṇ akaṃsu*”. *D.* i, 189. Shortly after the departure of the Exalted One the ascetics showered Poṭṭhāpada, the ascetic, from every side, with words sharp as javelins and goads.

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\* P.T.S. edition of the text has *vācāya sannitodakena* instead of this. The Siamese edition agrees with it. *A.* i, 187 and *S.* ii, 282 have the same. But there is no meaning in it. (I found the word given here in a foot-note of a Sinhalese edition). Commentaries of *D* and *A* have the same and explain as “*vacana-patodena sambharitam nirantaraphuṭam akaṃsu*”. The Sinhalese Commentary removes *ya* in *vācāya*. But no one shows how *sannitodakena* is formed.



107. *Sapattī*, a co-wife.

(a) "Ahaṇ Mattā, tuvaṇ Tissā,  
*Sapattī* te pure ahaṇ". *Mattā-petavatthu*.

I am Mattā, you are Tissā ; formerly I was your fellow-wife.

(b) "Ubho mātā ca dhītā ca  
Mayaṇ āsuṇ *sapattiyo*". *Theg. v. 224*.

"Mother and daughter, we both were rival wives". P.T.S. Dictionary gives the word as *sapati*, but I always find it as *sapattī*. Formation of this has followed Sanskrit *Sapatnī*. *Samāno pati yāsaṇ tā = sapattiyo* may be the formation.

108. *Sabbasanthariṃ santharivā*, having carpeted the whole place.

"Sabbasanthariṇ āvasathāgāraṇ santharivā āsanāni paññāpetvā". *D. ii, 84*. Having carpeted the whole floor of the rest-house and (having) prepared the seats.

.Dr. Rhys Davids has translated this passage as : "they strewed all the rest-house with fresh sand, placed seats in it". The explanation in the commentary is : "Yathā sabbāṇ santhatāṇ hoti evaṇ santhari". No word for sand is here ; and it is not customary to strew sand within a house.

109. *Sampayojeti*, to dispute. See No. 3 of this section.

110. *Sampāyati*, to be able to explain.

"Te mayā puṭṭhā na *sampāyanti*, *asampāyantā* mamaññ eva paṭipucchanti". *D. ii, 284*. Being questioned by me they were not able to explain, and being unable to answer they put counter-questions to me.



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111. *Samā sampādi*, became even or smooth. See No. 46 above

112. *Sammati*, to be appeased ; to dwell ; to be satisfactory.

(a) “Na hi verena verāni *sammanti*”. *Dhp. v. 5*. Here it is “to be appeased”.

(b) “Sambahulā isayo . . . samuddatīre paṇṇa kuṭṭisu *sammanti*”. *S. i, 226*. Here it is “to dwell”.

(c) Bhikkhuniyo anuvassan vuṭṭhāpentī, upassayo na *sammati*”. (*Pacittiya-pāḷi*). The nunnery was not spacious enough as the nuns annually ordained new ones.

113. *San̐kasāyati*, to keep still.

“Kummo . . . soṇḍipaṇcamāni aṅgāni sake kapāle samodahitvā appossukko tuṇhībhūto *san̐kasāyati*”. *S. iv, 178*. The tortoise drawing its neck and four limbs into its shell crouches down at leisure and keeps still.

114. *Sannayhi* (*khurappam*), to fit an arrow.

*Sannayhati* is to arm oneself ; but it has another meaning : to be ready.

Tassa rājā Okkāko . . . kupito anattamano *khurappam sannayhi*”. *D. i, 96*. King Okkāka, being angry and displeased with him, fitted an arrow to his own bow.

115. *Sineheti*, to smear with oil ; to lubricate.

“Tena hi, bhante Ānanda, Bhagavato kāyaṃ katipāhaṃ *sinehetha*”. *V.M. 279*. If it is so, venerable Ānanda, lubricate the body of the Exalted One for some days.

P.T.S. Dictionary gives *sineheti* as the causative form of *siniyhati* ; but I do not think *sineheti* to be a causative.



116. *Sukatī*, righteous.

“Saggaṃ *sukatino* yanti ;

Parinibbanti anāsavaṃ”. *Dhp.* v. 126.

The righteous go to heaven ; and the passionless enter nibbāna.

All editions of the Dhammapada have *sugatī* instead of *sukatī*. The commentary is silent on this. P.T.S. Dictionary gives the word as *sugatin*, and the meaning “righteous”. It is not clear how *su* + *gati* + *in* can have the meaning “righteous”. In the *Abhidhānappadīpikā* ‘*sukatī*’ is given as a synonym for virtuous or righteous ; therefore I think the proper word here to be *sukatī* and not *sugatī*.

117. *Hadati*, to defecate. (Not given in the P.T.S. Dictionary).

“Yaṃ bhadante *hadant’aññe*

Etaṃ me hoti bhojanaṃ”. *Gūthakhādaka P.V.*

I live on what others defecate, or my food is the excrement of others.

See also *uhadati* under No. 45 above.



## SOME ANTITHETICS

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<i>Ajjhattika</i> , personal ; inward.	<i>Bāhira</i> , external ; outward.
<i>Aññāta</i> , known.	<i>Anaññāta</i> , unknown.
<i>Adḍha</i> , opulent.	<i>Daḷidda</i> , poor.
<i>Anu</i> , minute.	<i>Thūla</i> , gross.
<i>Attha</i> , welfare ; advantage.	<i>Anattha</i> , harm ; disadvantage
<i>Anuloma</i> , following the order ; natural order.	<i>Paṭiloma</i> , against the natural order ; the reverse.
<i>Anuvāta</i> , following the wind.	<i>Paṭivāta</i> , against the wind.
<i>Anusotam</i> , along the stream ; downstream.	<i>Paṭisotam</i> , against the stream.
<i>Anto</i> , within.	<i>Bahi</i> , outside ; out.
<i>Appa</i> , <i>appaka</i> , few ; small ; little.	<i>Bahu</i> , <i>bakuka</i> , many ; much.
<i>Appābādha</i> , free from illness	<i>Bavhābādha</i> , full of sick- ness ; sickly.
<i>Appiccha</i> , easily satisfied ; greedless.	<i>Mahiccha</i> , difficult to satisfy ; greedy.
<i>Abhikkamati</i> , to go for- ward.	<i>Paṭikkamati</i> , to go back- ward.
<i>Abhikkama</i> , going for ward.	<i>Patikkama</i> , going back- ward.
<i>Ariya</i> , noble.	<i>Anariya</i> , ignoble.
<i>Assāda</i> , enjoyment ; sweetness.	<i>Ādinava</i> , danger ; dis- advantage.
<i>Assāsa</i> , inhalation.	<i>Passāsa</i> , exhalation.
<i>Ākaḍḍhana</i> , drawing to- wards.	<i>Apakaḍḍhana</i> , drawing away ; removal.



*Ādāna*, taking ; grasping.

*Ādi*, the beginning ; origin.

*Āma*, *āmaka*, unripe ; unboiled.

*Āya*, income ; gain.

*Āruhati*, to ascend, to rise up.

*Āloka*, light.

*Āvi*, openly.

*Āvāha*, to bring in a wife.

*Āvila*, muddy ; not clear.

*Itṭha*, agreeable.

*Ukkujja*, set up ; face upward.

*Uggacchati*, to rise up.

*Ucca*, high ; noble.

*Uju*, straight ; upright.

*Ujjavati*, to go up-stream.

*Ujjavanī*, a vessel sailing up-stream.

*Uttama*, noble ; highest.

*Uttarati*, to come out of the water ; to cross.

*Uttāna*, shallow ; not deep.

*Udaya*, rise, coming into existence.

*Uddhata*, agitated ; shaken.

*Nikkhepa*, casting off ; laying down.

*Anta*, the end.

*Pakka*, ripe ; boiled.

*Vaya*, expense ; loss.

*Oruhati*, to descend ; to come down.

*Andhakāra*, darkness.

*Raho*, secretly.

*Vivāha*, to give a woman in marriage.

*Anāvila*, *pasanna*, clear.

*Aniṭṭha*, disagreeable.

*Avakujja* or *nikkujja*, face downward ; turned upside down.

*Avagacchati* or *oga*—, to set down ; to go down.

*Nīca*, low ; ignoble.

*Vaṅka* or *jimha*, bent ; crooked ; fraudulent.

*Ojavati*, to go down-stream.

*Ojavanī*, a vessel sailing down-stream.

*Adhama*, ignoble ; vulgar.

*Otarati*, to get into the water ; to descend.

*Gambhīra*, deep.

*Vaya*, *atthagama*, fall ; setting down ; disappearance.

*Anuddhata*, calm ; not shaken.



*Uddham*, up.

*Udeti*, to rise up.

*Unnata*, raised ; lofty.

*Unnamati*, to rise up ;  
to ascend.

*Upakāra*, help.

*Upagacchati*, to come near.

*Upacināti*, to collect or  
build something.

*Upeti*, to approach.

*Uppajjati*, to be born.

*Ummujjati*, to come to the  
surface.

*Urunda*, spacious.

*Una*, less ; wanting.

*Ekamsa*, definite.

*Ora*, thither shore.

*Orambhāgiya*, belonging  
to the lower world.

*Orima*, of this side.

*Olārika*, gross.

*Kaṇha*, black ; sinful.

*Kaya*, buying.

*Kāla*, (proper) time.

*Kicca*, what should be  
done ; a right action.

*Kiṇāti*, to buy.

*Kisa*, lean ; thin.

*Kujjhati*, to be angry.

*Adho*, down.

*Atthaṅgacchati*, to set  
down ; to disappear.

*Onata*, bent down.

*Onamati*, to bend down ;  
to decrease.

*Apakāra*, harm ; mischief.

*Apagacchati*, to go away  
from.

*Apacināti*, to destroy ; to  
do away with.

*Apeti*, to go away.

*Cavati*, to die.

*Nimujjati*, to sink in the  
water.

*Sambādha*, not spacious ;  
narrow.

*Adhika*, exceeding.

*Anekamsa*, indefinite.

*Pāra*, the opposite shore.

*Uddhambhāgiya*, belong-  
ing to the upper world.

*Pārima*, of the other side.

*Sukhuma*, fine ; minute  
subtle.

*Sukka* ; white, virtuous.

*Vikkaya*, selling.

*Vikāla*, improper time.

*Akicca*, what should not  
be done ; a wrong  
action.

*Vikkiṇāti*, to sell.

*Thūla*, bulky ; stout ;  
thick.

*Pasīdati*, to be pleased  
with.



*Kusala*, merit ; good  
action.

*Khuddaka*, small.

*Gacchati*, to go.

*Gata*, gone ; going.

*Gamana*, going.

*Garuka*, heavy ; grave.

*Gahana*, taking hold of.

*Guṇa*, good quality.

*Ghana*, thick.

*Cala*, moving ; movable.

*Cuti*, death ; passing away.

*ḍaḍḍaka*, the plaintiff.

*ḍheka*, skilful ; clever.

*ḍaya*, victory.

*Jala*, water (deposit).

*Jāleti*, kindles a fire.

*Jīvati*, to live.

*Jivanta*, living.

*Jhāyati*, to burn.

*Tasa*, moving.

*Tiṇha*, sharp.

*Tuccha*, empty.

*Thala*, high land.

*Thāvara*, stable.

*Thoka*, few ; little.

*Dakkhiṇa*, (of the) right  
side.

*Dadāti*, to give.

*Dahara*, young.

*Dāsa*, a slave.

*Akusala*, demerit ; bad  
action.

*Mahanta*, big ; large ;  
great.

*Āgacchati*, to come.

*Āgata*, come ; coming.

*Āgamaṇa*, coming.

*Lahuka*, light ; trifling.

*Vissajjana*, sending off ;  
letting loose ; discharg-  
ing.

*Agūṇa*, bad quality.

*Tanu*, thin.

*Acala*, stable ; not shaking.

*Paṭisandhi*, conception (in  
the womb).

*Cuditaka*, the accused.

*Jala*, slothful.

*Parājaya*, defeat.

*Thala*, land.

*Nibbāpeti*, puts out a fire.

*Marati*, to die.

*Mata*, dead.

*Vijjhāyati*, to go out, (fire).

*Thāvara*, stable.

*Kuṇṭha*, blunt.

*Puṇṇa*, full ; filled.

*Ninna*, low land.

*Jaṅgama*, movable.

*Bahuka*, much.

*Vāma*, (of the) left side.

*Gaṇhāti*, to take.

*Vuddha*, grown up.

*Bhujissa*, a free man.



<i>Dīgha</i> , long.	<i>Rassa</i> , short.
<i>Dujjāna</i> , difficult to know.	<i>Sujāna</i> , easy to understand.
<i>Dubbala</i> , feeble.	<i>Balavantu</i> , strong ; powerful.
<i>Dubbutthi</i> , less rain.	<i>Suvutthi</i> , plenty of rain.
<i>Dūra</i> , far.	<i>Santika</i> , near.
<i>Dovacassatā</i> unruliness.	<i>Sovacassatā</i> , gentleness.
<i>Dhammika</i> , righteous.	<i>Adhammika</i> , unrighteous.
<i>Dhuva</i> , constant ; stable.	<i>Addhuva</i> , unstable.
<i>Nandati</i> , to be joyful.	<i>Socati</i> , to be sorrowful.
<i>Nava</i> , new.	<i>Purāṇa</i> , old.
<i>Nikkhipati</i> , to put down.	<i>Ukkhipati</i> , to raise up.
<i>Niggaṇhāti</i> , to restrain ; to censure.	<i>Paggaṇhāti</i> , to support ; to favour.
<i>Niggaha</i> , rebuking ; censuring.	<i>Paggaha</i> , support.
<i>Nicca</i> , permanent.	<i>Anicca</i> , impermanent.
<i>Nindati</i> , to insult or rebuke.	<i>Pasaṃsati</i> , to praise.
<i>Nindā</i> , rebuke ; insult.	<i>Pasaṃsā</i> , praise.
<i>Nisidati</i> , to sit down.	<i>Uṭṭhahati</i> , to rise up (from a seat).
<i>Paṭipāṭi</i> , order ; succession.	<i>Uppaṭipāṭi</i> , disorder ; against the order.
<i>Patirūpa</i> , suitable.	<i>Appatirūpa</i> , unsuitable.
<i>Parādhīna</i> , belonging to others.	<i>Attādhīna</i> , belonging to oneself.
<i>Pavisati</i> , to enter.	<i>Nikkhamati</i> , to go out.
<i>Pavisana</i> , entering.	<i>Nikkhamana</i> , going out.
<i>Pākāṭa</i> , well-known.	<i>Apākāṭa</i> , unknown.
<i>Piya</i> , dear ; beloved.	<i>Appiya</i> , hated ; detestful.
<i>Pucchati</i> , to question.	<i>Vissajjeti</i> , to answer ; to explain.
<i>Pucchā</i> , question.	<i>Vissajjanaṃ</i> , answer.
<i>Purima</i> , former.	<i>Pacchima</i> , later.



<i>Pubba</i> , former.	<i>Apara</i> , later.
<i>Pubbaṇha</i> , forenoon.	<i>Aparaṇha</i> , afternoon.
<i>Pure</i> , <i>purato</i> , in front.	<i>Pacchā</i> , <i>pacchato</i> , from behind.
<i>Purebhatta</i> , forenoon.	<i>Pacchābhatta</i> , afternoon.
<i>Bandhana</i> , tying ; binding.	<i>Mocana</i> , untying ; freeing.
<i>Bandhati</i> , to bind ; to imprison	<i>Moceti</i> , to unbind ; to make free.
<i>Bahussuta</i> , learned.	<i>Appassuta</i> , illiterate.
<i>Bāla</i> , foolish.	<i>Pañḍita</i> , wise.
<i>Bhabba</i> , able ; fit.	<i>Abhabba</i> , unfit.
<i>Maccharī</i> , miserly.	<i>Vadaṇṇū</i> , charitable.
<i>Mānita</i> , respected.	<i>Avamānita</i> , slighted.
<i>Māpeti</i> , to create.	<i>Antaradhāpeti</i> , to make disappear.
<i>Micchā</i> , false, wrong.	<i>Sammā</i> , true ; right.
<i>Mitta</i> , friend.	<i>Sapatta</i> , enemy.
<i>Mudu</i> , soft.	<i>Thaddha</i> , hard ; stiff.
<i>Yojeti</i> , to combine ; to join.	<i>Viyojeti</i> , to separate.
<i>Rajjati</i> , to find pleasure in ; to be attached to.	<i>Virajjati</i> , to detach oneself.
<i>Rajjana</i> , attachment.	<i>Virajjana</i> , detachment.
<i>Rati</i> , attachment.	<i>Virati</i> , <i>arati</i> , detachment.
<i>Lābha</i> , gain.	<i>Alābha</i> , loss.
<i>Lokiya</i> , worldly.	<i>Lokuttara</i> , transcendental.
<i>Vaḍḍhati</i> , to increase.	<i>Hāyati</i> , to decrease.
<i>Vaḍḍhi</i> , increase.	<i>Hāni</i> , decrease.
<i>Viruddha</i> , hostile.	<i>Aviruddha</i> , friendly.
<i>Vivaṭa</i> , open.	<i>Paticchanna</i> , closed ; concealed.
<i>Vethana</i> , twisting ; wrapping.	<i>Vinivethana</i> , untwisting.
<i>Saka</i> , one's own.	<i>Para</i> , foreign ; belonging to others.



<i>San̄khepa</i> , summary.	<i>Vitthāra</i> , details.
<i>San̄ganhāti</i> , to support.	<i>Niggan̄hāti</i> , to restrain.
<i>Sacca</i> , truth ; true.	<i>Alīka</i> , false ; falsehood.
<i>San̄ha</i> , smooth.	<i>Pharusa</i> , rough.
<i>Sadāra</i> , one's own wife.	<i>Paradāra</i> , others' wives.
<i>Sadisa</i> , equal ; similar.	<i>Visadisa</i> , dissimilar.
<i>Saddha</i> , devoted.	<i>Assaddha</i> , undevoted.
<i>Sadhana</i> , wealthy.	<i>Niddhana</i> , poor.
<i>Santa</i> , existing.	<i>Asanta</i> , not existing.
<i>Santut̄tha</i> , joyful ; satisfied.	<i>Asantut̄tha</i> , unsatisfied.
<i>Sandit̄thika</i> , concerning this world.	<i>Samparāyika</i> , belonging to a future existence.
<i>Sappurisa</i> , a righteous person.	<i>Asappurisa</i> , a wicked person.
<i>Sama</i> , even ; smooth.	<i>Visama</i> , uneven ; rough.
<i>Samala</i> , impure ; tainted.	<i>Nimmala</i> , <i>vimala</i> , pure ; taintless.
<i>Samāna</i> , equal ; similar.	<i>Asamāna</i> , unequal ; dissimilar.
<i>Samudaya</i> , rising up.	<i>Nirodha</i> , extinction.
<i>Samudeti</i> , to rise up.	<i>Nirujjhati</i> , to become extinct.
<i>Sampajjati</i> , to prosper ; to succeed.	<i>Vipajjati</i> , to fail ; to perish.
<i>Sampatti</i> , success.	<i>Vipatti</i> , failure ; distress.
<i>Sammiñjati</i> , to bend back (a limb).	<i>Pasāreti</i> , to stretch out (a limb).
<i>Sammukhā</i> , in the presence.	<i>Asammukhā</i> , in the absence.
<i>Sayati</i> , to sleep.	<i>Pabujjhati</i> , to awake from sleep.
<i>Sarati</i> , to remember.	<i>Vissarati</i> , to forget.
<i>Sarāga</i> , lustful.	<i>Vītarāga</i> , free from lust.
<i>Aviññāṇaka</i> , endowed with consciousness.	<i>Aviññāṇaka</i> , senseless (objects).
<i>Samvarana</i> , shutting.	<i>Vivarana</i> , opening.



*Samvarati*, to shut.

*Sādhāraṇa*, common with others.

*Sādu*, tasteful.

*Sādhu*, good ; righteous.

*Sāmañña*, common.

*Sāyam*, evening.

*Sāvajja*, faulty.

*Sikkhita*, cultured.

*Sithila*, loose.

*Sīgham*, quickly.

*Sīta*, *sītala*, cold.

*Sukata*, well-done ; good action.

*Sukara*, easily done.

*Sukha*, comfort ; happiness.

*Sukhita*, well-to-do ; happy.

*Sugati*, a realm of happiness.

*Sugandha*, an agreeable smell.

*Sugama*, easily understood.

*Sucarita*, good conduct.

*Suci*, clean.

*Sutthu*, well.

*Suddha*, pure ; unmixed.

*Suppatha* or *sappatha*, right path or way.

*Subha*, pleasant ; auspicious.

*Vivarati*, to open.

*Asādhāraṇa*, uncommon ; special.

*Asādu*, distasteful.

*Asādhu*, wicked ; unrighteous.

*Visesa*, special.

*Pāto*, morning.

*Anavajja*, faultless.

*Asikkhita*, uncultured ; impolite.

*Daḥha*, tight.

*Sanikam*, slowly.

*Uṇha*, hot ; heat.

*Dukkata*, badly done ; bad action.

*Dukkara*, difficult to do.

*Dukkha*, misery.

*Dukkhita*, miserable ; unhappy.

*Duggati*, a realm of misery.

*Duggandha*, a bad smell.

*Duggama*, difficult to understand or to go.

*Duccarita*, bad conduct.

*Asuci*, unclean.

*Dutthu*, badly.

*Asuddha*, impure.

*Uppatha*, wrong path.

*Asubha*, unlucky ; unpleasant.



<i>Subhara</i> , easily supported or satisfied.	<i>Dubbhara</i> , not easily satisfied.
<i>Subhāsita</i> , good speech.	<i>Dubbhāsita</i> , bad speech.
<i>Sumedha</i> , wise.	<i>Dummedha</i> , foolish.
<i>Surūpa</i> , handsome.	<i>Virūpa</i> , ugly ; deformed.
<i>Sulabha</i> , abundant ; easily got.	<i>Dullabha</i> , difficult to get ; rare.
<i>Suvaca</i> , obedient.	<i>Dubbaca</i> , obstinate.
<i>Suvaṇṇa</i> , of agreeable or bright colour.	<i>Dubbaṇṇa</i> , of ugly colour.
<i>Susīla</i> , endowed with virtue.	<i>Dussīla</i> , immoral.
<i>Seta</i> , white.	<i>Kāla</i> , black.
<i>Sesa</i> , (with a) remainder.	<i>Aśesa</i> , whole.
<i>Somanassa</i> , joy ; joyful.	<i>Domanassa</i> , displeasure ; displeased.
<i>Svākkhāta</i> , well preached.	<i>Durakkhāta</i> , badly taught.
<i>Harati</i> , to carry.	<i>Āharati</i> , to bring.
<i>Hāni</i> , loss ; decrease.	<i>Vaḍḍhi</i> , <i>vuddhi</i> , increase ; growth.
<i>Hāyana</i> , decreasing.	<i>Vaḍḍhana</i> , increasing.
<i>Hiṃsā</i> , harm ; hurting.	<i>Avihiṃsā</i> , non-hurting.
<i>Hīna</i> , low ; vulgar ; mean.	<i>Paṇīta</i> , excellent ; deli- cious ; high.



# VOCABULARY

## PALI-ENGLISH

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**ONLY THE WORDS THAT WERE NOT GIVEN  
IN THE NEW PALI COURSE I, II,  
ARE GIVEN HERE**

- |  |   |
|--|---|
| <p><i>Akatattā</i>, <i>in.</i> because one has not done.</p> <p><i>Akanta</i>, <i>a.</i> unpleasant.</p> <p><i>Akari</i>, <i>akā</i>, <i>akāsi</i>, <i>v.</i> he did.</p> <p><i>Akāma</i>, <i>a.</i> unwilling.</p> <p><i>Akusala</i>, <i>a.</i> not clever ; sinful ; <i>nt.</i> sin.</p> <p><i>Akkocchi</i>, <i>v.</i> he abused.</p> <p><i>Akkosana</i>, <i>nt.</i> abuse.</p> <p><i>Akkhātu</i>, <i>akkhāyī</i>, <i>m.</i> one who expounds.</p> <p><i>Akkhāyati</i>, <i>v.</i> to be called or declared.</p> <p><i>Akkhohinī</i>, <i>f.</i> a high numeral with 43 cyphers.</p> <p><i>Agaru</i>, <i>a.</i> not heavy or troublesome.</p> <p><i>Agāramajjhe</i>, <i>loc.</i> in the household life.</p> <p><i>Agārī</i>, 3. layman.</p> <p><i>Aggamahesī</i>, <i>f.</i> the queen consort.</p> <p><i>Aggahe</i>, <i>v.</i> he took (over).</p> | <p><i>Aggavādī</i>, <i>m.</i> the greatest Teacher.</p> <p><i>Aggha</i>, <i>nt.</i> price.</p> <p><i>Aṅgārakāsu</i>, <i>f.</i> a pit full of glowing ember.</p> <p><i>Acapala</i>, <i>a.</i> steadfast.</p> <p><i>Acalasaddhā</i>, <i>f.</i> unshakable faith.</p> <p><i>Aciram</i>, <i>ad.</i> shortly ; before long.</p> <p><i>Acirapakkanta</i>, <i>a.</i> recently departed.</p> <p><i>Acetana</i>, <i>a.</i> senseless.</p> <p><i>Accagamā</i>, <i>v.</i> it overcame.</p> <p><i>Accaya</i>, <i>m.</i> fault ; lapse.</p> <p><i>Accayena</i>, <i>ad.</i> by the elapse of.</p> <p><i>Accasarā</i>, <i>v.</i> he gave offence.</p> <p><i>Accha</i>, <i>a.</i> clear.</p> <p><i>Acchati</i>, <i>v.</i> to wait ; to stay ; to sit.</p> <p><i>Acchādeti</i>, <i>v.</i> to become agreeable to the palate ; to dress with.</p> |
|--|---|



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- Acchisaṃ*, aor. 1st sing. of *acchati*.
- Ajaddhuka*, abstinence from food.
- Ajaddhumārikā*, f. starvation.
- Ajātasattu*, m. a born enemy ; name of a king.
- Ajina*, nt. hide of the black antelope or of a cheetah.
- Ajinasāti*, f. dress made of skin.
- Ajini*, v. he defeated.
- Ajjaṭagge*, ad. from this day forth.
- Ajjuṇho*, in. this day ; this night.
- Ajjhappatta*, p.p. overpowering ; swooping down upon.
- Ajjhabhāsi*, v. he addressed or uttered.
- Ajjhāyaka*, m. a teacher of the Vedas.
- Ajjhāvara*, m. a representative.
- Ajjhāvasati*, v. to live in.
- Ajjhupāhari*, v. he ate or swallowed.
- Ajjhohāreti*, v. to instill.
- Añchati*, v. to drag so as to widen something.
- Añjasa*, nt. path.
- Añjanī*, f. a collyrium box or a brush to apply collyrium with.
- Aññamaññaṃ*, ad. each other.
- Aññadatthu*, ad. certainly ; on the other hand.
- Aññāta*, a. unknown (person).
- Aṭaṭa*, a high numeral with 85 cyphers.
- Atṭiyati*, v. to be troubled or afflicted.
- Atṭiyānā*, f. affliction.
- Atṭhā* = *aṭṭhāsi*, he stood.
- Atṭhikaṅkala*, m. skeleton.
- Aḍḍhullikhita*, a. half-combed.
- Atittarūpa*, a. not being satisfied.
- Atippage'va*, in. very early.
- Atippago*, in. very early.
- Atibrahma*, m. a superior brahma.
- Atibyā*, see *ativiya*.
- Atiyācanā*, f. over-begging.
- Atirekataraṃ*, ad. very much.
- Ativiya*, in. too much.
- Attadanta*, a. self-restrained.
- Attaṇā*, oneself.
- Atthadassī*, a. one who sees the meaning or welfare.
- Attharaṇa*, nt. coverings for beds, etc.
- Atthika*, a. needy.
- Atha ca pana*, in. and yet.



*Atha vā*, in. or.

*Attham carati*, works for welfare.

*Atthu*, Imp. 3rd sing. of *as* (to be).

*Aduṭṭhacitta*, a. pure in heart.

*Adutiya*, a. without a companion.

*Adurāgata*, nt. not unwelcome or not a bad coming.

*Addasa*, v. he saw.

*Addhagghānaka*, a. having the worth of a  $\frac{1}{4}$  kahāpana.

*Addhā*, m. *addhāna*, nt. period.

*Addhānamagga*, m. a long path ; high road.

*Addhika*, m. traveller ; wayfarer.

*Adhammacārī*, a. unrighteous.

*Adhikaraṇa*, nt. case ; law suit.

*Adhigacchati*, v. to attain ; to find out.

*Adhigaṇhāti*, v. to attain ; to obtain.

*Adhigata*, p.p. attained.

*Adhivattati*, v. to roll upon ; to come over.

*Adhivāsāpeti*, v. to make one forbear or endure.

*Adhivāseti*, v. to forbear ; to accept ; to assent.

*Adhuva*, a. inconstant.

*Adhiseti*, v. to lie upon.

*Anaṅgaṇa*, a. blameless ; passionless.

*Ananubodha*, m. not understanding.

*Anabhirata*, a. discontent.

*Anabhirati*, f. disaffection.

*Anacchariya*, a. not wonderful ; simple.

*Anattha*, m. harm.

*Ananta*, a. endless.

*Anappaka*, a. not few or small ; much.

*Anassava*, a. disobedient.

*Anāgāmī*, a. non-returner.

*Anāḷhika*, a. poor.

*Aniketa*, a. without an abode.

*Anigha*, a. free from trouble.

*Aniccato*, in. as impermanent.

*Anibbisanta*, pr.p. not finding.

*Aniṭṭha*, a. disagreeable ; unpleasant.

*Anukampaka*, a. compassionate.

*Anukubbati*, v. to imitate or follow some action.

*Anucaṅkamati*, v. to follow someone in walking.

*Anucaṅkamamāna*, pr.p. walking after one's footsteps.



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- Anujānāti, v.* to allow.  
*Anuṭṭhita, p.p.* not awaken or risen up.  
*Anuttara, a.* supreme.  
*Anutthunāti, v.* to deplore ; to bewail.  
*Anuddisati, v.* to say ; to state.  
*Anuddhata, a.* uninflated.  
*Anudhāvati, v.* to run after.  
*Anuddhamseti, v.* to corrupt.  
*Anupakhajja, abs.* having intruded.  
*Anupabbajati, v.* to become a monk following someone else.  
*Anuparidhāvati, v.* to run around.  
*Anupariyagā, v.* it circled round and round.  
*Anuparivattati, v.* to turn round and round.  
*Anupahacca, abs.* not wounding.  
*Anuppadassati, v.* he will give.  
*Anubandha, m.* bond.  
*Anubandhamāna, pr.p.* following ; chasing.  
*Anubandhitvā, abs.* having chased.  
*Anuviccakāra, m.* thorough investigation.  
*Anusamvaccaram, ad.* annually.
- Anusāra, m.* going after.  
*Anussaramāna, pr.p.* remembering.  
*Anekajāti, a.* having many rebirths.  
*Aneka-pariyāya, m.* various ways.  
*Anuvicintayanta, pr.p.* pondering over.  
*Anekavihita, a.* of different kinds ; various.  
*Anekasākha, a.* with many branches.  
*Anotaraṇabhāva, m.* the fact of not getting down.  
*Anodissa, ad.* indefinitely.  
*Antaka, m.* the Evil One.  
*Antakiriyā, f.* ending.  
*Antaganṭhi, m.* twisting of the intestine.  
*Antara, nt.* space in between ; difference.  
*Antaravassa, m.* rainy season.  
*Antaravāsaka, m.* inner robe.  
*Antarā, in.* between.  
*Antarākathā, f.* in between talk.  
*Antarāmarāṇa, nt.* premature death.  
*Antarena, ad.* in between.  
*Antalikkha, nt.* sky.  
*Antika, a.* near.  
*Anto, ad.* in ; inside.



- Antojana*, *m.* people of the household.
- Andhabāla*, *a.* silly.
- Anna*, *nt.* food ; rice.
- Anvesanta*, *pr.p.* seeking.
- Apakassa*, *abs.* having drawn back.
- Apagata-kāḷaka*, *a.* stainless.
- Apaccakkhakārī*, *a.* acting without right understanding.
- Apacāyamāna*, *pr.p.* respecting.
- Apaciti*, *f.* reverence.
- Apajaha*, *a.* proud.
- Apāṭicchanna*, *p.p.* uncovered.
- Apaṇāmeti*, *v.* to bring in ; to turn.
- Apatanattam*, *ad.* for not falling down.
- Apadisati*, *v.* to point out.
- Apanīyati*, *v.* to be removed.
- Aparajju*, *in.* on the following day.
- Aparaddha*, *p.p.* wronged.
- Aparibhutta*, *p.p.* not partaken of ; unused.
- Aparimita*, *p.p.* measureless.
- Apavadatai*, *v.* to reprove.
- Apavīnāti*, *v.* to pay attention.
- Apahattu*, *m.* remover.
- Apāya*, *m.* state of misery.
- Api ca*, *in.* moreover ; and yet.
- Apissu*, *in.* so much so.
- Apubbam acarimam*, *ad.* simultaneously.
- Appatīvijjhanta*, *pr.p.* not attaining.
- Appativedha*, *m.* non-grasping.
- Appamatta*, *a.* vigilant ; earnest.
- Appavatti*, *f.* non-existence.
- Appātihiṇakata*, *a.* worthless.
- Appāyuka*, *a.* short lived.
- Appāyukatta*, *nt.* short life.
- Appiya*, *a.* unpleasant ; disagreeable.
- Appeva*, *in.* perhaps.
- Appeva nāma*, *in.* I reckon.
- Appossukka*, *a.* inactive ; not bothering : less anxious.
- Aphāsuka*, *nt.* illness. *adj.* not easy.
- Ababa*, *nt.* a high numeral with 78 cyphers.
- Abbuda*, *nt.* a tumour ; calamity.
- Abbhāmatta*, *a.* of the size of a cloud.
- Abbhume*, *in.* alas !
- Abravi*, *v.* he told.
- Abhāvita*, *p.p.* undeveloped.



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*Abhikaṅkhati*, *v.* to wish ;  
to expect.

*Abhikkhaṇam*, *ad.* con-  
stantly.

*Abhijānāti*, *v.* to know  
thoroughly ; to admit.

*Abhiññā*, *f.* psychic  
power

*Abhinham*, *ad.* repeatedly.

*Abhinhasannipāta*, *m.*  
meeting often together.

*Abhinipphajjati*, *v.* to be  
produced ; to become  
prosperous.

*Abhippasanna*, *p.p.* much  
pleased.

*Abhimanthati*, *v.* to strike ;  
to oppress.

*Abhimukhībhūta*, *p.p.* met  
with face to face.

*Abhirati*, *f.* loyal love ;  
affection.

*Abhirūhiya*, *abs.* having  
ascended.

*Abhisata*, *p.p.* approached  
by.

*Abhisameti*, *v.* to realise.

*Abhisecana*, *nt.* conse-  
cration ; coronation.

*Abhissavati*, *v.* to flow.

*Abhiharati*, *v.* to bring  
forth.

*Abbhuggata*, *p.p.* risen  
high up.

*Amaggakusala*, *a.* one who  
does not know the road  
well.

*Amacca*, *m.* a colleague.

*Amata*, *nt.* embrosia ;  
nectar.

*Amattaññu*, *a.* intem-  
perate.

*Amānāpa*, *a.* detestful.

*Amanussa*, *m.* a spirit.

*Amutra*, *ad.* in such and  
such a place.

*Ambho*, *in.* hey ! hollow !

*Ayutta*, *nt.* injustice.

*Ayoniso*, *in.* in a wrong  
way.

*Ayyaputta*, *m.* noble one.

*Ayyā*, *f.* mistress.

*Arati*, *f.* non-attachment.

*Arahati*, *v.* becomes fit ;  
it behoves.

*Ariyasāvaka*, *m.* disciple of  
the Enlightened.

*Aruṇuggamana*, *nt.* dawn.

*Aladdhā*, *abs.* having not  
received.

*Alaṅkata*, *p.p.* decked  
with.

*Alabhanta*, *pr.p.* not  
receiving.

*Alaṅkammaniya*, *adj.* suit-  
able for action.

*Alaṅpateyyā*, *a.* grown  
enough to be married.

*Alaṅvacanīya*, *a.* grown  
enough to understand  
others' words ; to be  
divorced.

*Alābha*, *m.* loss ; not  
getting.



- Alla*, *a.* wet ; moist.
- Allakesa*, *a.* with wet hair.
- Allavattha*, *a.* with wet clothes.
- Allasira*, *a.* with a wet head.
- Avaca*, *v.* he told.
- Avacanīya*, *a.* inexhortable.
- Avacāsi*, *v.* he told.
- Avatthāti*, *v.* falls upon.
- Avadhi*, *v.* he injured or hurt.
- Avasesa*, *a.* remaining ; *n.* remainder.
- Avassam*, *ad.* inevitably.
- Avīci*, *a.* without a recess.
- Apelā*, *f.* improper time.
- Avoca*, *v.* he said.
- Asaṅkheyya*, *nt.* the highest numeral ; *adj.* not calculable.
- Asajjamāna*, *pr.p.* not touching ; without any hindrance.
- Asaddahanta*, *pr.p.* not believing.
- Asaddhamma*, *m.* false doctrine.
- Asanta*, *a.* wicked ; non-existing ; that which is not.
- Asanthava*, *a.* without a companion.
- Asanthuta*, *p.p.* not acquainted with.
- Asissam*, *asissāmi*, *v.* I shall eat.
- Asu*, *a.* so and so ; such and such.
- Asura*, *m.* a titan ; enemy of the gods.
- Asurinda*, *m.* lord of Asuras.
- Assaka*, *a.* having nothing as one's own.
- Assatara*, *m.* a mule.
- Assamapada*, *m.* site of a hermitage.
- Assādanā*, *f.* enjoyment ; tasting.
- Assutavantu*, *a.* uneducated.
- Assumukha*, *a.* with a face wet with tears.
- Ahani*, *v.* he killed.
- Ahaha*, *nt.* a high numeral with 71 cyphers.
- Ahamṣu*, *v.* they brought.
- Ahāyi*, *v.* it was lost.
- Ahāsi*, *v.* he carried or took by force.
- Ahuvā*, *v.* he was.
- Ahuvāsim*, *v.* I was.
- Aho*, *in.* alas !
- Ahoratta*, *nt.* day and night.
- Ākaṅkhati*, *v.* to wish ; to expect.
- Ākāśagata*, *a.* gone to the space.



## 250 THE WORDS THAT WERE NOT GIVEN

- Āgatāgama*, *a.* one who has learnt the 4 collections of the Suttapiṭaka.
- Āgameti*, *v.* to wait for ; to expect.
- Ācariyaka*, *a.* coming from the teacher.
- Ācariyamaha*, *m.* the line or the ancestor of the teachers.
- Ācikkhāpetvā*, *abs.* having caused to inform.
- Ājānāti*, *v.* to know well.
- Ājāniya*, *m.* a steed.
- Ājīvaka*, *m.* a kind of ascetics.
- Ātāpī*, *a.* ardent.
- Āturanna*, *nt.* food for the sick.
- Ādikalyāna*, *a.* advantageous at the beginning.
- Ādisa*, *abs.* pointing out ; *adj.* to be pointed out ; contemptible.
- Ādeti*, *v.* to take.
- Ānupubbikathā*, *f.* gradual sermon.
- Āpajjati*, *v.* to commit ; to get into.
- Āpadā*, *f.* distress.
- Āpādi*, *v.* came to.
- Ābādhika*, *a.* sick.
- Āmaka*, *a.* unbaked ; unripe ; unboiled.
- Āmajāta*, *a.* born slave.
- Āmattika*, *nt.* crockery.
- Āmantāpetvā*, *abs.* having summoned.
- Āmisagaru*, *a.* interested in worldly gain.
- Āmutta* (*āmukka* ?) *p.p.* adorned with.
- Āyata*, *a.* broad.
- Āyatiṃ*, *ad.* in future.
- Āyāga*, *m.* a long hall.
- Āyācati*, *v.* to beg.
- Āyācamāna*, *pr.p.* requesting.
- Ārakā*, *in.* from afar ; away from.
- Ārakkhādhikaraṇaṃ*, *ad.* on account of protecting.
- Āraññakaṅga*, *nt.* vow of a forest dweller.
- Āraddhaviriya*, *a.* strenuous.
- Ārabhati*, *v.* to begin ; to destroy (life).
- Ārammaṇa*, *nt.* object ; occasion.
- Ārā*, *in.* far from.
- Ārādheti*, *v.* to please someone.
- Ārāmakotṭhaka*, *m.* gate-tower of a monastery.
- Ārāmacetiya*, *nt.* a sacred garden.
- Ārāmarāmaṇeyyaka*, *nt.* a pleasant grove.
- Ārāmika*, *m.* gardener ; an attendant in a monastery.



*Ārogya*, nt. health.

*Āropitaniyāmena*, ad. according to the prescribed order.

*Āropenta*, pr.p. bringing about ; putting on.

*Ārohanāya*, for ascending.

*Ārohaniya*, a. suitable for riding.

*Ālapati*, v. to speak to.

*Ālaya*, m. abode.

*Ālayesinī*, f. seeking an abode.

*Ālimpeti*, v. to set fire.

*Ālumpakāraṃ*, ad. taking in lumps.

*Ālumpati*, v. to eat in lumps.

*Ālopa*, m. lump.

*Āvasatha*, m. abode ; lodgings.

*Āvāsa*, m. dwelling place.

*Āvī*, in. openly.

*Āvenika*, a. separate ; special.

*Āvelā*, f. chaplet.

*Āsajja*, abs. having insulted or assailed ; having hinted at.

*Āsādiya*, abs. having insulted.

*Āsumbhati*, v. to pour down.

*Āhaniya*, abs. having attacked.

*Āhāriyati*, v. to take as food.

*Āhundarika*, a. impassable.

*Itṭha*, a. agreeable pleasant.

*Itihītiha*, nt. hearsay.

*Itthannāma*, a. of such and such a name.

*Ittara*, a. short (time) ; very few or little.

*Itthāgāra*, nt. harem.

*Iddhi*, f. supernatural power.

*Iddhipāṭihāriya*, nt. miracle.

*Iddhipāda*, m. path to superhuman power.

*Inda*, m. lord ; lord of the Devas.

*Isipabbajjā*, f. renunciation as a hermit.

*Issariyādhipacca*, nt. overlordship.

*Ukkujjeti*, v. to turn up or set up.

*Uggacchanta*, pr.p. rising up.

*Uggirati*, v. to lift up ; to utter.

*Uccaya*, m. accumulation.

*Uccāreti*, v. to lift up ; to utter.

*Ujjavati*, v. to sail upstream.

*Ujjhati*, v. to throw away.

*Utṭhahanta*, pr.p. exerting ; rising up.

*Uttarasākhā*, f. northern bough.



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- Uttarasāsaka*, a. with the head towards the north.  
*Uttarasve*, ad. day after tomorrow.  
*Uttaritara*, a. superior.  
*Uttaribhaṅga*, m. extra bits ; a salad.  
*Uttarimanussa-dhamma*, m. extraordinary condition.  
*Uttarim*, ad. further ; over.  
*Uttina*, a. clear of grass.  
*Uda*, udāhu, in. or.  
*Udapajjā*, udapādi, v. he was born ; it arose.  
*Udapāna*, m. a well.  
*Udaya*, m. increase ; rise.  
*Udayabbaya*, m. rise and fall.  
*Uddasseti*, v. to show oneself.  
*Udāna*, nt. a joyful utterance.  
*Udāneti*, v. to utter.  
*Udicca*, a. of a high descent ; noble.  
*Uddāna*, nt. a string (of).  
*Uddissa*, abs. for.  
*Uddissakata*, a. specially prepared.  
*Uddhamāgama*, a. going upwards.  
*Udrīyati*, v. to fall into pieces.  
*Undura*, m. a rat.  
*Unnādī*, a. tumultuous.
- Upakatṭha*, p.p. drawn near ; approaching.  
*Upakāraka*, a. helpful.  
*Upaga*, a. approaching.  
*Upacchubhati*, v. to throw at.  
*Upajīvati*, v. to live on.  
*Upatṭhāka*, m. attendant ; supporter.  
*Upatṭhānapuppha*, nt. the flowers assigned for.  
*Upatṭhiyamāna*, pr.p.p. being attended.  
*Upadhāretvā*, abs. having reflected upon.  
*Upanandhati*, v. to bear enmity.  
*Upanayhati*, v. to wrap with ; to bear enmity.  
*Upanibaddha*, p.p. tied into.  
*Upanissaya*, m. sufficing condition.  
*Upanīya*, abs. aiming at.  
*Upapajjati*, v. to take birth.  
*Upamā*, f. likeness ; comparison.  
*Upamīyati*, v. to be compared.  
*Upayāti*, v. to come near ; to reach.  
*Upavattana*, nt. existing near by ; name of a park.  
*Upavasati*, v. to observe ; to live near by.



- Upasaṅkamma*, abs. having approached.
- Upasama*, m. calmness.
- Upasampadā*, f. higher ordination of a monk.
- Upasammati*, v. to become appeased.
- Upādāya*, abs. on account of. *Anukampam* —, out of pity.
- Upehiti*, v. he will approach.
- Uposatha*, m. fast-day; the ceremony of reciting Vinaya rules.
- Uposathadivasa*, m. fast-day.
- Uppala*, nt. a high numeral with 99 cyphers.
- Uppalahattha*, nt. a bundle of water-lilies.
- Uppāta* (or *uppāda*), an unusual event.
- Uppādeti*, v. causes to rise.
- Uplāvita*, p.p. floated.
- Ubbandhati*, v. to strangle oneself by hanging.
- Ubbhinditvā*, abs. having broken.
- Ubha*, *ubhaya*, adj. both.
- Ubhato*, in. on both sides.
- Ubhatomukha*, adj. double mouthed.
- Ummagga*, m. a different or wrong path; a tunnel.
- Ummihati*, v. to discharge urine.
- Ummujjati*, v. to emerge from.
- Urunda*, a. spacious.
- Ullokenta*, pr.p. looking up.
- Ussāreti*, v. to cause to move back.
- Uhadati*, v. to defecate.
- Ūna*, a. deficient; less; nt. deficiency.
- Ekagga*, a. one-pointed; concentrated.
- Ekaghana*, a. solid.
- Ekacciya*, a. some.
- Ekajjham*, ad. together; in one place.
- Ekatiya*, a. some.
- Ekato*, in. together.
- Ekapañña*, a. having only a single leaf.
- Ekaṇḍita*, a. compounded in a single lump.
- Ekappahārena*, ad. at once; by a single stroke.
- Ekarajja*, nt. sovereign power.
- Ekarattivāsa*, m. spending of a night.
- Ekasāṭaka*, a. having an only clothe.
- Ekaṁsena*, ad. definitely.
- Ekāyana*, m. the only path.
- Ekidaṁ*, in. some.
- Etarahi*, in. now.



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- Ēti*, *v.* to come.  
*Ettāvatā*, *in.* by this much ;  
 so far.  
*Etto*, *in.* that way ; hence.  
*Evam evam*, *in.* exactly ;  
 just in the same way.  
*Evarūpa*, *a.* such.  
*Evaṃrūpa*, *a.* this-like or  
 having such a form.  
*Ehinti*, *v.* they will come.  
*Okappaniya*, *a.* trust-  
 worthy.  
*Okampetvā*, *abs.* having  
 shaken.  
*Okāsa*, *m.* space ; per-  
 mission.  
*Ojavanī*, *f.* sailing down-  
 stream.  
*Ojā*, *f.* sap ; essence.  
*Otārenta*, *pr.p.* lowering.  
*Odissa*, *abs.* definitely.  
*Onojeti*, *v.* to distribute.  
*Opīletvā*, *abs.* having  
 crammed in.  
*Oram*, *ad.* below ; under ;  
 on this side.  
*Orena*, *ad.* less than.  
*Orodha*, *m.* harem ; a  
 harem lady.  
*Olaggeti*, *v.* to hang.  
*Olambaka*, *nt.* a plummet.  
*Olubbha*, *abs.* leaning upon.  
*Osakkita*, *p.p.* shifted  
 (from the original  
 position).  
*Osarati*, *v.* to enter.  
*Osādeti*, *v.* to reduce ; to  
 be sunk.  
*Kaṅkhati*, *v.* to doubt.  
*Kaccha*, *nt. f.* belt for an  
 elephant.  
*Kacci*, *in.* I doubt  
 whether.  
*Kaṭaggaha*, *m.* a win ; a  
 lucky cast.  
*Kaṭuka*, *a.* astringent ;  
 severe.  
*Kaṭasī*, *f.* cemetery.  
*Katapuñña*, *a.* fortunate.  
*Kati*, *a.* how many.  
*Katipaya*, *a.* several.  
*Katipāha*, *nt.* a few days.  
*Kattabba*, *pt.p.* to be done.  
*Kattabbayuttaka*, *nt.* what  
 should be done.  
*Kathanikara*, *a.* how acting.  
*Kathanikathī*, *a.* doubtful.  
*Kathamvidha*, *a.* what sort  
 of.  
*Kathāna*, *nt.* a high  
 numeral with 127  
 cyphers.  
*Kadāci*, *in.* sometimes ;  
 seldom.  
*Kanta*, *a.* pleasant ; *p.p.*  
 spinned.  
*Kandarā*, *f.* grotto.  
*Kapaṇa*, *a.* poor ; miser-  
 able ; the poor.  
*Kapparappahāra*, *m.* a  
 blow from elbow.



- Kappāvasesa*, *m.* remainder of an aeon.
- Kappāsika*, *a.* made of cotton.
- Kappāsika-sukhuma*, *nt.* a fine musline.
- Kappiya*, *a.* lawful.
- Kamati*, *v.* goes in ; spreads.
- Kammapatha*, *m.* way of action.
- Kammāra*, *m.* a smith.
- Kayirā*, *v.* 3rd *sing.* *Poten.* of *kar* (to do).
- Karaṇiya*, *pt.p.* to be done ; *nt.* what should be done ; business.
- Karahaci*, *in.* at some time.
- Karisa*, *nt.* a plot of land measuring about an acre.
- Karuṇā*, *f.* compassion ; pity.
- Karuṇāyati*, *v.* to feel pity.
- Kaliggaha*, *m.* loss ; losing cast ; defeat.
- Kalira*, *m.* sprout.
- Kalebara*, *nt.* the body.
- Kalyāṇa*, *a.* advantageous ; good ; *nt.* welfare.
- Kalyāṇamitta*, *m.* a true friend.
- Kasi*, *f.* ploughing.
- Kamśa*, *m.* a plate to eat from.
- Kānana*, *nt.* forest.
- Kānanantara*, *nt.* inside of a forest.
- Kāpilavatthava*, *a.* belonging to Kapilavatthu.
- Kāmarati*, *f.* enjoyment of senses.
- Kāmavega*, *m.* impulse of lust.
- Kāyagatā sati*, *f.* mindfulness centred on the body.
- Kārāpīyati*, *v.* to cause to be done.
- Kālakata*, *p.p.* dead.
- Kālakiriyā*, *f.* death.
- Kālass'eva*, *in.* very early.
- Kāliṅga*, *a.* belonging to Kalinga.
- Kāhāmi*, *v.* I will do.
- Kāhinti*, *v.* they will do.
- Kiccha*, *nt.* difficulty.
- Kicchena*, *ad.* with difficulty.
- Kiñ ca*, *in.* why not ; rather.
- Kittha*, *nt.* growing corn.
- Kitthāda*, *a.* corn-eating.
- Kitthārakkha*, *m.* a watcher of corn.
- Kittayati*, *v.* to explain ; to praise.
- Kittāvatā*, *in.* how far ? in what respect ?
- Kittisadda*, *m.* talk about the fame.
- Kinti*, *in.* whether.



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*Kimāṅga*, in. far less.

*Kimatthāya*, in. for what purpose ?

*Kira*, a. particle for reported speech.

*Kilamati*, v. to become weary.

*Kīdisa*, a. what-like ?

*Kīva*, in. how much ?

*Kīva ciraṁ*, in. how long ?

*Kukkura*, m. a dog.

*Kuṭidvāra*, nt. gate of a hut.

*Kuddamūla*, nt. foot of a wall.

*Kudācanaṁ*, in. at any time. (*Na ku* —, never).

*Kupita*, p.p. annoyed.

*Kubbati*, v. to do.

*Kumuda*, nt. a high numeral with 106 cyphers.

*Kumudanāḷa*, m. the stalk of white water-lily.

*Kulavaṁsa*, nt. lineage ; customs of the family.

*Kuvaṁ*, kva, in. where ?

*Kuvera*, m. name of the lord of demons.

*Kusala*, nt. health ; merit.

*Kusalī*, a. possessor of merit.

*Kūṭajaṭila*, m. a fraudulent hermit.

*Kecana*, keci, some persons.

*Kelāsakūṭa*, nt. the peak of the Kelāsa mountain.

*Kevala*, a. whole.

*Kotthuka*, m. jackal.

*Kovida*, a. expert.

*Kosa*, m. a measure of length, (which is about 1,000 yards).

*Kosināraka*, a. belonging to Kusinārā.

*Koseyyasukhuma*, nt. fine silk.

*Kvaci*, in. somewhere ; in some places.

*Khañja*, a. lame.

*Khaṇāpetvā*, abs. having caused to dig.

*Khanti*, f. patience.

*Khandha*, m. trunk (of the body or a tree).

*Khama*, a. enduring ; sustaining.

*Khamati*, v. to forgive.

*Khamanīya*, a. bearable.

*Khamāpeti*, v. to cause to forgive.

*Khara*, a. severe.

*Khādana*, nt. food ; eating.

*Khāyati*, v. to occur ; to become clear ; to be revealed.

*Khīṇaniraya*, a. one who is beyond the hell.

*Khīṇāsava*, a. free from mental obsession ; a holy person.

*Khīla*, m. a stake.

*Khurappa*, nt. an arrow.

*Kho*, in. See Chapter VI.



- Khomasukhuma*, nt. fine cloth of flax.
- Gajaratana*, nt. a noble elephant.
- Gajjati*, v. to roar.
- Gajjamāna*, pr.p. thundering.
- Gaṇhanaka*, a. holding; one who takes.
- Gatabhāva*, m. the fact that one has gone.
- Galayobbana*, a. old; whose youth is exhausted.
- Gaddula*, nt. a leash.
- Gantukāmatā*, f. wish to go.
- Gabbhaseyyā*, f. conception in the womb.
- Gambhīrato*, in. by depth.
- Gayāsisa*, nt. name of a place (not far from present Gayā).
- Gayhati*, v. to be taken.
- Garahā*, f. censure; abuse.
- Garukata*, p.p. held of weight.
- Galanta*, pr.p. flowing.
- Gavāghātana*, nt. slaughter house.
- Gavesanta*, pr.p. seeking.
- Gahakāraka*, m. builder of a house.
- Gahattha*, m. layman.
- Galagaḷāyati*, v. to make the sound gaḍa-gaḍa.
- Gāmavara*, m. a prosperous village.
- Gārayha*, a. contemptible.
- Gāḷhārakkhā*, f. strong protection.
- Giddha*, p.p. infatuated.
- Girigabbhara*, m. a cave.
- Giribbaja*, nt. the former name of Rājagaha.
- Gīvā*, f. neck; penalty; fine.
- Gūtha*, nt. dung; faeces.
- Gūthakalala*, nt. filth.
- Gūthattāna*, nt. cesspool; where people defecate.
- Goghātaka*, m. a butcher.—  
*sūna*, nt. a butcher's block.
- Govikattana*, nt. butcher's knife.
- Ghaṭanta*, pr.p. striving.
- Ghamma*, nt. heat.
- Ghammatatta*, p.p. fatigued with heat.
- Ghātāpiyati*, v. to cause to be killed.
- Ghāteti*, v. to kill; to injure.
- Ghātetu*, m. killer.
- Ghāsaṃ kurute*, he eats.
- Cakkayuga*, nt. a pair of wheels.
- Cakkasamārūḷha*, a. mounted on vehicles.
- Caṅkamanta*, pr.p. walking.



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*Caṇḍāla*, *m.* an outcast ; a low-caste man.

*Catukka*, *nt.* a tetrad.

*Catudonika*, *a.* holding 4 doṇas.

*Catubbannā*, *m. pl.* people of the four castes.

*Caturāṅgula*, *a.* measuring 4 inches.

*Caturāṅginī*, *f.* fourfold (army).

*Candimantu*, *m.* the moon.

*Camū*, *f.* an army.

*Caranā*, *f.* wandering.

*Carahi*, *in.* now.

*Cala*, *a.* wavering ; moving.

*Cāraṇika*, *nt.* pantomime.

*Cāritta*, *nt.* walking ; custom.

*Cicciṭṭāyati*, *v.* to make the sound cit-cit.

*Ciṭṭiṭṭāyati*, *v.* to make the sound citi-citi.

*Cittakūṭa*, *m.* name of a mountain.

*Cittavisuddhi*, *f.* purity of the mind.

*Cittāgāra*, *nt.* picture gallery.

*Cirakāla*, *m.* a long time.

*Ciraṭṭhitika*, *a.* lasting long.

*Ciranivāsī*, *a.* dwelling for a long time.

*Cirapaṭikā*, *in.* long since.

*Cirappavāsī*, *a.* long absent.

*Cirarattam*, *ad.* for a long time.

*Cirasanthuta*, *a.* acquainted for a long time.

*Cirassam*, *in.* after a long time.

*Cirāya*, *in.* for long.

*Cirena*, *ad.* after a long time.

*Cuta*, *p.p.* shifted from.

*Cumbitvā*, *abs.* having kissed.

*Cūlā*, *f.* a knot of hair at the top.

*Ce*, *in.* if.

*Cetaka*, *m.* a page boy ; a bad fellow.

*Coraghāta* (*ka*), *m.* executioner of robbers.

*Chadḍitabhāva*, *m.* the fact of throwing away or leaving aside.

*Chaṇadivasa*, *m.* festival day.

*Chanda*, *m.* desire ; wish.

*Chandaka*, *nt.* subscription.

*Chandarāga*, *m.* desire and lust.

*Chabbaggiya*, *a.* belonging to the group of six.

*Chammāsika*, *a.* existing or enough for six months.

*Chāta*, *a.* hungry.

*Chindāpiyati*, *v.* to cause to be cut.



*Chindīyati*, v. to be cut.

*Chetvā*, abs. having cut.

*Jagatippadesa*, m. a spot in the world.

*Jagatiruha*, m. tree.

*Jañña*, a. pure ; agreeable.

*Jaññā*, 3rd sing. Pot. of *Ñā* (to know).

*Jaṭā*, f. a tangle ; entanglement ; matted hair.

*Janeti*, v. to produce.

*Jantu*, m. creature.

*Jambū*, f. rose-apple tree.

*Jambonada*, nt. a precious kind of gold.

*Jaraggava*, m. an old bull.

*Jarūdapana*, nt. decayed well.

*Jahāti*, v. to leave ; to remove.

*Jāgaranta*, a. wakeful.

*Jāgarita*, nt. wakeful state.

*Jātassara*, m. nt. natural lake.

*Jātidhamma*, a. subject to rebirth.

*Jātisambhava*, m. liability for birth.

*Jātisaṃsāra*, m. circle of rebirths.

*Jātu*, in. indeed.

*Jānapada*, a. belonging to the countryside ; m. country folk.

*Jāni*, f. harm ; loss.

*Jigimsati*, v. desires to have.

*Jigimsanta*, pr.p. wishing to have.

*Jigucchati*, v. to become disgusted with ; to abhor.

*Jighacchati*, v. to feel hungry ; to desire to eat.

*Jighacchā*, f. hunger.

*Jīna*, p.p. deprived of.

*Jīyati*, v. to miss ; to lose.

*Jīrati*, v. to decay.

*Jīrāpeti*, v. to digest.

*Jīvagāha*, m. catching alive.

*Jīvita-pariyosāna*, nt. end of the life.

*Jutindhara*, a. resplendant.

*Jutimantu*, a. lustrous.

*Je*, in. See Chapter VI.

*Jeṭṭhaka*, a. chief ; foremost.

*Jessati*, v. he will defeat.

*Ñāṇamattāya*, for the purpose of knowledge.

*Ñāyati*, v. to be known.

*Ñāyare*, v. they are known.

*Thāna*, nt. place ; fact ; cause.

*Daṃsa*, m. gadfly.

*Taggha*, in. verily. See Chapter VI.

*Tajjita*, p.p. threatened.



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- Taṇhāsota*, *m.* stream of craving.
- Taṇhīyati*, *v.* to crave.
- Tato*, *in.* therefor.
- Tato nimittam*, *ad.* on that account.
- Tadahu*, *in.* on the same day.
- Tambaloha*, *m. nt.* copper.
- Tala*, *nt.* surface.
- Talasattika*, *nt.* hand raised in a threatening manner.
- Tasati*, *v.* to tremble.
- Tādisaka*, *a.* that like ; such.
- Tāva*, *in.* so much ; so long.
- Tāvata*, *in.* so long.
- Tāvade*, *in.* at that moment.
- Tāvad eva*, *in.* instantly.
- Tāva-mahanta*, *a.* so big ; so great.
- Tikicchati*, *v.* to cure ; to treat medically.
- Tinamutṭhi*, *m.* a handful or a bundle of grass.
- Titikkhati*, *v.* to endure ; to forbear.
- Timirāyitatta*, *nt.* gloom.
- Timisā*, *f.* darkness.
- Tiracchānagata*, *m.* a beast.
- Tiro*, *in.* across.
- Tirokaraṇī*, *f.* a screen ; a curtain.
- Tirokuḍḍa*, *nt.* further side of a wall.
- Tiropabbata*, *nt.* further side of a mountain or rock.
- Tucchahattha*, *a.* empty-handed.
- Tunhī*, *in.* silent.
- Tunhī-bhavati*, *v.* to keep silence.
- Tunhībhāva*, *m.* silence.
- Tulita*, *p.p.* weighed ; estimated.
- Tuvaṭam*, *ad.* quickly.
- Tūla-sannibha*, *adj.* cotton-like.
- Tejodhātu*, *f.* element of heat.
- Tevijja*, *a.* possessing three superhuman knowledges.
- Tevijjaka*, *a.* connected with *tevijjā*.
- Thaketvā*, *abs.* having closed.
- Thambha*, *m.* a clump of grass ; a post.
- Thālipāka*, *m.* an amount of food enough for 10 persons.
- Thullāni*, *nt. pl.* rough words.
- Thūneyyaka*, *a.* of the village of Thūṇa.
- Thūpa*, *m.* a shrine ; pagoda.
- Dakkhati*, *v.* to see.



*Dakkhinato*, in. on the south.

*Dakkhinā*, f. donation.

*Dakkhinti*, v. they will see.

*Dajjā*, 3rd sing. Pot. of *dā* (to give).

*Dajjeyyum*, the pl. of the above.

*Daṭṭhu*, abs. having seen.

*Danda*, m. punishment.

*Dadamāna*, pr.p. giving.

*Daddabhāyati*, v. to make the sound dad-dad.

*Daddallamāna*, pr.p. shining.

*Danta*, a. with restrained senses.

*Dandha*, a. slow ; sluggish.

*Dassanakāma*, adj. wishing to see.

*Dassaniya*, pt.p. worthy of seeing ; beautiful.

*Dassāvī*, a. one who sees.

*Dassukhila*, nt. danger from robbers.

*Dahati*, v. to claim ; to declare.

*Dānagga*, nt. alms giving.

*Dāya*, m. forest ; grove.

*Dāyādaka*, a. heir.

*Dārabharana*, nt. keeping up of a wife.

*Dāvaggi*, m. jungle fire.

*Diṭṭha-dhamma*, m. the state attained by ; the present life.

*Diṭṭhadhammika*, adj. belonging to this world.

*Diṭṭhi*, f. belief ; view.

*Diṭṭhibandhana*, nt. fetter of heresy.

*Diṭṭh'eva dhamme*, loc. in this life.

*Dippissati*, v. will come into prominence.

*Dibbagandha*, m. heavenly odour.

*Diyyati*, *dīyati*, v. to be given.

*Divasakara*, m. the sun.

*Divasa-santatta*, p.p. heated for a day.

*Divāvihāra*, m. seclusion at noon.

*Divāseyyā*, f. siesta.

*Dīgharattaṃ*, ad. for a long time.

*Dukkha*, nt. hardship ; misery.

*Dukkhaḥkhandha*, m. a great mass of suffering.

*Dukkhatō*, in. as suffering.

*Dukkhadhamma*, m. trouble.

*Dukkhamā*, a. difficult to endure.

*Duggata*, a. miserable.

*Duggati*, f. miserable state of rebirth.

*Duggahita*, p.p. badly held ; taken carelessly.

*Duccarita*, nt. misconduct ; wrong action.



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- Ducchanna*, *p.p.* ill-thatched.  
*Dutṭhu*, *in.* badly.  
*Duddada*, *a.* difficult to give.  
*Duppañña*, *a.* wicked; foolish.  
*Dubbacana*, *nt.* harsh word.  
*Dubbhanita*, *p.p.* badly spoken.  
*Dubbhati*, *v.* to dupe; to act treacherously.  
*Dummedha*, *a.* foolish; wicked.  
*Durannaya*, *a.* difficult to follow.  
*Durupeta*, *a.* badly endowed.  
*Dulladdha*, *nt.* bad gain; *adj.* got with difficulty.  
*Dussayuga*, *nt.* a pair or suit of clothes.  
*Dussavañijjā*, *f.* trade in cloth.  
*Dūbhati*, *v.* to become treacherous.  
*Devatāmaṅgalika*, *adj.* expecting welfare through the gods.  
*Devadeva*, *m.* god of gods.  
*Dessa*, *a.* detestful.  
*Donamukha*, *nt.* river-mouth.  
*Dolāyati*, *v.* to waver; to swing.  
*Dolāyanta*, *pr.p.* swinging.
- Dosasaṃhita*, *a.* linked with enmity.  
*Dvidhāpatha*, *m.* branching of a road.  
*Dvepatha*, *m.* a path between two fences or walls.  
*Dhañña*, *a.* fortunate.  
*Dhanaccheda*, *m.* loss of wealth.  
*Dhamma*, *m.* righteousness.  
*Dhūtutṭhāna*, *nt.* place of a daughter.  
*Dhammatā*, *f.* general fact; nature.  
*Dhammavinaya*, *m.* Norm and discipline; religious rule.  
*Dhamseati*, *v.* to fall from.  
*Dhārayati*, *v.* to bear.  
*Dhārayamāna*, *pr.p.* bearing.  
*Dhi*, *in.* shame! fie!  
*Dhi-r-atthu*, *in.* be shame!  
*Dhīyati*, *v.* to be borne.  
*Dhuva*, *a.* permanent; stable.  
*Dhuvaṃ*, *ad.* constantly.  
*Dhūmāyati*, *v.* to emit smoke.  
*Dhūmāyitatta*, *nt.* clouding over.  
*Na upeti*, it is not befitting.  
*Na kadāci*, *in.* never.  
*Na kva-ci*, *in.* nowhere.



*Nagantara*, *nt.* space between mountains.

*Nadanta*, *pr.p.* roaring.

*Nabhaso*, *abl.* from the sky.

*Namatthu*, (*namo + atthu*), be homage.

*Namo*, *in.* homage.

*Narasārathī*, *m.* trainer of men.

*Naha*, *in.* surely not.

*Nahātaka*, *m.* a learned brahman.

*Nahuta*, *nt.* 10,000. See § 41.

*Naḷavana*, *nt.* forest of reeds.

*Nānappakāra*, *a.* of many kinds.—*kārehi*, in various ways.

*Nānākaraṇa*, *nt.* difference ; diversity.

*Nānābhāva*, *m.* separation.

*Nānāvihita*, *a.* various.

*Nāmagotta*, *nt.* name and clan.

*Nāmato*, *in.* by name.

*Nāmetvā*, *abs.* having bent.

*Nāsita*, *p.p.* brought to ruin.

*Nikanta*, *p.p.* scraped of.

*Nikkujjita*, *p.p.* turned down ; overturned.

*Nikkhamanta*, *pr.p.* going out.

*Nikkhamana*, *nt.* going out ; departure.

*Nikkhamanavelā*, *f.* time of going out.

*Nikkhamanokāsa*, *m.* room for getting out.

*Nigacchati*, *v.* to get into ; to undergo.

*Niccharanta*, *pr.p.* flashing out.

*Niṭṭhāti*, *v.* comes to an end.

*Niṭṭhita*, *p.p.* finished.

*Niddhamati*, *v.* to abolish ; to remove.

*Ninnahuta*, *nt.* a number with 36 cyphers.

*Nipaka*, *a.* prudent.

*Nipatitvā*, *abs.* having fallen down.

*Nipajjamāna*, *pr.p.* lying down.

*Nippabha*, *a.* dim ; without glory.

*Nibbattabhāva*, *m.* the fact of being born.

*Nibbāhati*, *v.* to carry out ; to unsheath.

*Nibbāhāpetvā*, *abs.* having caused to carry.

*Nibbuta*, *p.p.* passionless ; calmed.

*Nibbhoga*, *a.* useless ; poor.

*Nimmanāsa*, *a.* void of flesh.

*Nimināti*, *v.* to exchange.

*Nimitta*, *nt.* omen ; portent ; sign.

*Nimujjati*, *v.* to submerge.



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- Niyata*, *a.* destined ; sure.  
*Niyyādeti*, *v.* to hand over.  
*Niyyāsi*, *v.* he set out.  
*Niyāmeti*, *v.* to assign.  
*Nirantaram*, *ad.* incessantly.  
*Nirabbuda*, *nt.* a number with 64 cyphers.  
*Nirūpadhi*, *adj.* free from attachment.  
*Nillajja*, *a.* shameless.  
*Nilloketi*, *v.* to observe ; to look at carefully.  
*Nivattati*, *v.* to turn back.  
*Nivāreti*, *v.* to prevent (from).  
*Nivāretu*, *m.* one who prevents.  
*Niveseti*, *v.* to cause to live in or to establish on.  
*Nisamma*, *abs.* having heard.  
*Nissajjitvā*, *abs.* having left.  
*Nissarana*, *nt.* going out ; leaving behind.  
*Nissita*, *p.p.* frequented ; depending on.  
*Nisinnatthāna*, *nt.* place for sitting.  
*Nisidāpiyati*, *v.* to cause to sit.  
*Nisevita*, *p.p.* frequented by.  
*Nihata*, *p.p.* subdued ; beaten down.  
*Nīharati*, *v.* to take out ; to eject.  
*Nīyati*, *niyyati*, *v.* to be led.  
*Nīyāyati*, *v.* to hand over.  
*Nūna*, *in.* certainly.  
*Nekkha*, *nt.* a big gold coin.  
*Nekkhamma*, *nt.* renunciation.  
*Nekadhā*, *ad.* in many ways.  
*Negama*, *m.* urban council.  
*Nemittaka*, *m.* sooth-sayer.  
*Nerañjarā*, *f.* name of a river.  
*N'eva*, *in.* indeed not.  
*Pakarana*, *nt.* case ; offence ; a treatise.  
*Pakāsita*, *p.p.* proclaimed ; made known.  
*Pakittenta*, *pr.p.* extolling.  
*Pakubbanta*, *pr.p.* doing.  
*Pakkamati*, *v.* to go away.  
*Pakkosāpetvā*, *abs.* having sent for.  
*Pakkhanditvā*, *abs.* having jumped on or rushed in.  
*Pakkhāyati*, *v.* to become clear to the mind.  
*Pakkhitta*, *p.p.* thrown into.  
*Paganhāti*, *v.* to support ; to favour.  
*Pageva*, *in.* beforehand ; not to speak of.



*Pagevataram*, ad. very early.

*Paggayha*, *paggahetvā*, abs. favouring ; having raised up.

*Paggāhikasālā*, f. drapery store.

*Paggharanta*, pr.p. dripping with.

*Pacaritvā*, abs. having practised.

*Pacāpiyati*, v. to cause to be cooked.

*Paccakkhāna*, nt. refusal.

*Paccaṅga*, nt. a subdivision ; a sub-limb.

*Paccatthika*, a. hostile ; m. enemy.—*saññā*, f. enmity ; hostile feeling.

*Paccanubhūta*, p.p. undergone.

*Paccaya*, m. cause ; requisite.

*Paccāgamana*, nt. returning.

*Paccāsimṣati*, to expect.

*Paccāhāra*, m. excuse.

*Paccupaṭṭhita*, p.p. present ; come near.

*Paccūsa-samaya*, m. early dawn.

*Pacceka*, a. separate ; individual.

*Pacchātāpa*, m. remorse.

*Pacchābhāga*, m. hind part ; loc. afterwards.

*Pajahati*, v. to give up ; to forsake.

*Pajā*, f. progeny ; populace.

*Pajāpatī*, f. wife.

*Pajjalita*, p.p. ablaze.

*Pajjota*, m. lamp.

*Pañcapaṭiṭṭhita*, a. touching the ground in five places.

*Pañjalika*, *pañjalī*, a. with hands clasped in respect.

*Pañjalikata*, p.p. with clasped hands raised in salutation.

*Paññatta*, p.p. set forth.

*Paññāpeti*, v. to prepare ; to set forth.

*Paṇāmenta*, pr.p. turning ; turning away.

*Paṭikkanta*, p.p. returned from ; nt. going back.

*Paṭikkosati*, v. to reject.

*Paṭigacca*, —c'eva, in. beforehand.

*Paṭicarati*, v. to evade.

*Paṭiccekamma*, nt. meant for oneself.

*Paṭijaggati*, v. to support ; to bring up.

*Paṭipajjati*, v. to practise ; with *maggam*, to go along.

*Paṭipadā*, f. a course of practice.

*Paṭipanna*, p.p. practising.



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- Paṭipatha*, *m.* opposite way.
- Paṭipāṭi*, *f.* an order ; a turn.
- Paṭipeseti*, *v.* to send back.
- Paṭibhāga*, *a.* similar.
- Paṭibhāti*, *v.* to occur to ones' mind ; to be revealed.
- Paṭivāta*, *m.* opposing wind.
- Paṭisata*, *nt.* per hundred.
- Paṭisañcikkhati*, *v.* to contemplate.
- Paṭisanthāra*, *m.* friendly treatment.
- Paṭisambhidā*, *f.* analytic insight.
- Paṭisaṁlāna*, *nt.* seclusion.
- Paṭisaṁvedeti*, *v.* to feel ; to undergo.
- Paṭisunāti*, *v.* to promise.
- Paṭissutvā*, *abs.* having assented (to someone's words).
- Paṭihaññati*, *v.* to knock against.
- Paṭṭana*, *nt.* a town with a harbour.
- Paṇāmeti*, *v.* to dismiss ; to send away.
- Paṇihita*, *p.p.* directed ; placed.
- Paṇḍaracchada*, *a.* having white covering (or feathers).
- Paṇḍava*, *m.* name of a mountain (near Rājagaha).
- Paṇḍitaka*, *m.* wiseacre.
- Patāpavantu*, *a.* majestic.
- Patitṭhita*, *p.p.* situated.
- Patimaṇḍita*, *p.p.* decked or endowed with.
- Patibbatā*, *f.* a devout wife.
- Patissati-mattāya*, for the selfcollectedness.
- Pattabba*, *pt.p.* to be arrived at ; to be attained.
- Patti*, *f.* a portion ; merit ; arrival.
- Pattiyati*, *v.* likes to have a bowl.
- Patthayati*, *v.* hankers after ; desires.
- Padakkhiṇā*, *f.* circumambulation.
- Padara*, *nt.* a board ; a lid.
- Padānupadika*, *a.* following one's footsteps.
- Padissati*, *v.* to appear.
- Padīpeyya*, *nt.* things for lighting.
- Paduma*, *nt.* a number with 120 cyphers.
- Padhāna*, *nt.* effort for intuition.
- Papā*, *f.* water-shed.
- Pabujjhivā*, *abs.* being awaken.
- Pabuddha*, *p.p.* awakened.



*Pabbatavisama*, nt. a precipice ; mountainous district.

*Pabbatāyati*, v. to act like a mountain.

*Pabbājanā*, f. banishment.

*Pabhuti*, in. beginning from.

*Pabhassara*, a. brilliant.

*Pamatta*, p.p. negligent.

*Pamādacāra*, m. neglectful living.

*Pamādī*, a. negligent.

*Pamukha*, a. (in compounds) headed by.

*Pamuccati*, v. to become free.

*Pamuṇṇati*, v. to emit ; to send forth.

*Pamudita*, p.p. overjoyed.

*Pamokkha*, m. freedom ; release.

*Pamoceti*, v. to set free.

*Payojeti*, v. to complete with ; to set on foot ; to prepare (a medicine) ; to begin (a business).

*Parapattiya*, a. relying on others.

*Parapāṇa*, m. other's life.

*Parapuggala*, m. other persons.

*Parama*, a. the highest ; excellent.

*Paramparāgata*, a. traditional.

*Pararajja*, nt. foreign country.

*Parasatta*, m. other beings.

*Parābhavanta*, a. going to ruin.

*Parāyana*, a. prone ; destined.

*Parikanta*, p.p. cut open.

*Parikassati*, v. to be dragged about.

*Parikkhipitvā*, abs. having surrounded.

*Pariggahita*, p.p. possessed or haunted by.

*Paricca*, abs. having penetrated.

*Paricāreti*, v. causes to feast one's senses.

*Parijana*, m. retinue ; followers.

*Paridevati*, v. to lament ; to bewail.

*Paridevanā*, f. lamentation.

*Parito*, ad. around.

*Parināyikā*, f. leading woman.

*Parinibbāna*, nt. passing away (of a holy person).

*Parinibbata*, p.p. completely calmed ; finally passed away.

*Paripūrayati*, v. to fill ; to complete.

*Paribhuñjati*, v. to enjoy ; to make use of.

*Paribhutta*, p.p. tasted ; enjoyed.



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- Pariyanta*, *m.* the end.  
*Pariyādiyati*, *v.* to exhaust; to absorb.  
*Pariyāyati*, *v.* to go about.  
*Pariyutthāti*, *v.* to overcome.  
*Pariyogāya*, *abs.* having dived into the depths.  
*Pariyodāna*, *nt.* exhaustion.  
*Parivajjayati*, —*jeti*, *v.* to shun; to avoid.  
*Parivāra*, *m.* retinue.  
*Parivāratthāya*, for the attendance.  
*Parivitakka*, *m.* thought.  
*Parisussati*, *v.* to wither.  
*Parihāni*, *f.* loss; decrease.  
*Parihīnagatta*, *a.* having an emaciated body.  
*Pareta*, *p.p.* overcome with.  
*Palāyati*, *v.* to escape.  
*Palipa*, *m.* a swamp; sloppiness.  
*Palipanna*, *p.p.* sunk or fallen into.  
*Palujjati*, *v.* to dissolve.  
*Palehiti*, *v.* to flee from.  
*Palokadhamma*, *adj.* of the nature of dissolution.  
*Pavaddhati*, *v.* to increase; to grow.  
*Pavattati*, *v.* to exist; to last.  
*Pavattinī*, *f.* preceptress.  
*Pavāraṇā*, *f.* a ceremony held by the monks at the end of rainy season.  
*Pavāheti*, *v.* to absolve.  
*Pavesetu*, *m.* one who allows to enter.  
*Paṣavati*, *v.* to commit.  
*Paṣahati*, *v.* to use force; to overcome.  
*Paṣamsati*, *v.* to praise.  
*Paṣamsanā*, *f.* commendation.  
*Paṣārīta*, *p.p.* outstretched.  
*Paṣāreti*, *v.* to stretch out.  
*Passitu*, *m.* one who sees.  
*Pahattha*, *p.p.* glad; joyful.  
*Pahānāya*, for the removal.  
*Pahāra*, *m.* a blow.  
*Pahūta*, *a.* abundant.  
*Pahenaka*, *nt.* a present.  
*Paṃsu*, *nt.* soil; clay.  
*Paṃsukīḷā*, *f.* playing with clay.  
*Paṃsukūla*, *nt.* patchwork robe.  
*Pākaṭam kātum*, to make known.  
*Pākatika*, *a.* natural.  
*Pācittiya*, *nt.* a kind of offence committed by a monk.  
*Pājana*, *nt.* a goad.  
*Pāṭikaṅkha*, *adj.* desirable; expected.  
*Pāṭikā*, *f.* moon-stone.



- Pānaghātī, pānātipātī*, 3. destroyer of life.  
*Pānupetaṃ*, adv. as long as life lasts.  
*Pādaṅguṭṭha*, m. the great-toe.  
*Pātu*, in. visible ; manifest.  
*Pātubhavati*, v. to manifest.  
*Pātubhāva*, m. appearance ; manifestation.  
*Pātarāsa*, m. breakfast.  
*Pādagghanaka*, a. having the value of a  $\frac{1}{4}$  kahāpana.  
*Pādāsi*, v. he gave.  
*Pāpaka*, a. sinful ; wrong.  
*Pāpakamma*, nt. sinful action.  
*Pāpiya*, a. worse.  
*Pāyāsa*, m. milk-rice.  
*Pāragavesī*, a. one who seeks the other shore.  
*Pāragāmī*, a. crossing ; going to the other shore.  
*Pārupitvā*, abs. having wrapped in.  
*Pāvārika*, m. cloak-dealer.  
*Pāvurana*, nt. a blanket, etc., to wrap with.  
*Pāvusa*, m. rainy season.  
*Pāsādamaha*, m. ceremony of consecrating a mansion.  
*Pitaka*, nt. a basket.  
*Piṇḍita*, p.p. gathered together ; made into a lump.
- Pitāmaha*, m. ancestor ; grandfather.  
*Pivanabhāva*, m. the fact that he is drinking.  
*Pivanamatta*, a. amount that could be sucked at a time.  
*Pivāsati*, v. likes to drink.  
*Pilakā*, f. a wart or wen.  
*Pitipāmojja*, nt. joy and happiness.  
*Pucchita ; puṭṭha*, p.p. being questioned.  
*Puññakkhetta*, nt. field for merit.  
*Putoli*, f. a kind of bag.  
*Puṇḍarīka*, nt. a white lotus.  
*Puttiyati*, v. treats as one's own son.  
*Puthu*, in. separate.  
*Puthudisā*, f. separate quarters.  
*Puthubhūta*, p.p. widely spread.  
*Puthulato*, ad. by width.  
*Punadivasa*, m. next day.  
*Puno*, in. again.  
*Pubbaṇhasamaya*, m. forenoon.  
*Pubbanimitta*, nt. herald sign.  
*Pubbenivāsa*, m. former existence.  
*Puma*, m. man ; male.  
*Purakkhata*, p.p. headed by.



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- Purattham*, in. See No. 135, Chapter VI.
- Puratthato*, ad. in front of.
- Puratthā*, in. the east.
- Puratthābhimukha*, adj. facing the east.
- Purānaka*, a. former ; olden.
- Purisājañña*, m. steed of man.
- Purindada*, m. former-giver ; an apithet of Sakka.
- Purisuttama*, m. the noblest of men.
- Pure*, in. formerly.
- Pūjita*, p.p. honoured.
- Pūtikāya*, m. foul body.
- Pūra*, a. filled with.
- Pūvatthāya*, for the cakes.
- Pūrāpeti*, v. causes to fill.
- Peta*, p.p. deceased ; m. a goblin.
- Pettika*, a. paternal.
- Pesakāra*, m. weaver.
- Porohicca*, nt. office of a Purohita.
- Posana*, nt. bringing up.
- Phalanta*, pr.p. crashing.
- Phāla*, m. plough-share.
- Phāsu*, nt. ease. a. easy.
- Phāsukaṭṭhāna*, nt. a convenient place.
- Phuta*, p.p. covered with ; suffused with.
- Phenuddehakaṃ*, ad. throwing foam up.
- Badālatā*, f. a kind of creeper like sweet potato.
- Bandhana*, nt. binding ; imprisoning.
- Babbu*, m. a cat.
- Barihisa*, nt. sacrificial (Kusa-) grass.
- Balamattā*, f. a little strength.
- Balākayoni*, f. a species of crane.
- Balikamma*, nt. oblation.
- Balivadda*, m. an ox.
- Bahijana*, m. outside people.
- Bahi*, bahiddhā, in. outside.
- Bahujana*, m. many-folk.
- Bahutara*, a. much ; more.
- Bahubhāṇī*, a. one who speaks much.
- Bahulikata*, p.p. developed.
- Bādhati*, v. to afflict ; to obstruct.
- Bindu*, nt. a drop.
- Bila*, nt. ration ; a hollow.
- Bujjhati*, v. to understand.
- Bujjhamāna*, pr.p. perceiving.
- Buddhabhūta*, p.p. become enlightened.



- Buddhānubhāva*, *m.* splendour of a Buddha.  
*Bubhukkhati*, *v.* desires to eat.  
*Brahanta*, *a.* great : big.  
*Bravitu*, *v.* let him say.  
*Brahma*, *m.* the creator.  
*Brahmacārī*, *3.* a celibate.  
*Brahmajacca*, *a.* of the brahman caste.  
*Brahmalokūpaga*, *a.* taking birth in the Brahma-world.  
*Brūti*, *v.* he says.  
*Bhājamāna*, *pr.p.* associating.  
*Bhane*, *in.* my dear.  
*Bhati*, *f.* wages ; work for wages.  
*Bhatta-vissagga-karaṇat-thāya*, for taking meals.  
*Bhaddanta*, *a.* venerable.  
*Bhaya-bherava*, *a.* appalling and terrible.  
*Bharaṇa*, *nt.* bringing up.  
*Bhavanta*, *pr.p.* becoming ; *adj.* venerable.  
*Bhāginī*, *f.* a woman who shares with.  
*Bhāriya*, *a.* grave ; serious.  
*Bhāvita*, *p.p.* practised.  
*Bhīyoso mattāya*, *ind.* still more.  
*Bhūṅkarana*, *nt.* barking.  
*Bhū*, *f.* the earth.  
*Bhūta*, *p.p.* arisen ; come to exist ; *nt.* truth ; fact.  
*Bhūtakāla*, *m.* time to reveal one's true nature.  
*Bhūtapati*, *m.* lord of demons.  
*Bhūta pubbaṃ*, *ad.* formerly.  
*Bhūtavijjā*, *f.* exorcism.  
*Bhūmi*, *f.* floor ; land.  
*Bhūmisenāpati*, *m.* lord of country and army.  
*Bherava*, *a.* fearful.  
*Bhedana*, *nt.* dissention ; breaking.  
*Bhesajjamattā*, *f.* a dose of medicine.  
*Bhogakkhandha*, *m.* an immense wealth.  
*Bhogahetu*, *ad.* on account of wealth.  
*Bhoti*, *f.* madam.  
*Maṅku*, *in.* downcast ; depressed.  
*Macchagumba*, *m.* shawl of fish.  
*Maccharāyati*, *v.* to become selfish.  
*Majjhantikasamaya*, *m.* middle portion of the day.  
*Majjhimayāma*, *m.* middle portion of the night.  
*Maññati*, *v.* to suppose ; *maññe*, I feel or suppose.



*Maṇikuṇḍala*, nt. an earring set with gems.

*Maṇḍana*, nt. adornment.

*Mata*, nt. death; p.p. dead.

*Mattā*, f. measure; amount.

*Mattika*, a. maternal.

*Mattikāpatta*, m. earthen bowl.

*Mattigha*, m. a matricide.

*Madhura-kajāta*, a. weak and stiff.

*Manam*, ad. somewhat; nearly.

*Manasikaronta*, pr.p. considering; keeping in mind.

*Manasikātum*, inf. to think about.

*Manasikāra*, m. consideration.

*Manāpa*, a. agreeable: dear.

*Manussabhūta*, p.p. being born as a man.

*Manujādhipa*, m. king.

*Manoratha*, m. wish; longing.

*Manorama*, a. fascinating.

*Mantayati*, v. to consult.

*Mantadhara*, a. bearer of Vedic charms.

*Manteti*, v. to discuss.

*Marāṇavasa*, m. power of the death.

*Maru*, m. a god.

*Mahapphalatara*, a. having more great results.

*Mahabbhaya*, nt. great danger.

*Mahākathāna*, nt. a number with 134 cyphers.

*Mahājanakāya*, m. a great multitude of people.

*Mahānāga*, m. a big elephant.

*Mahābandhana*, nt. strong bondage.

*Mahāmatta*, m. a great minister.

*Mahāyañña*, m. a great sacrifice.

*Mahāvīra*, m. great hero.

*Mahāsatta*, m. great being.

*Mahāsamaṇa*, m. the Great Recluse.

*Maheśi*, m. great seer.

*Mātāṅga*, m. elephant.

*Mātugāma*, m. a woman.

*Mānita*, p.p. esteemed.

*Mānusa*, a. human.

*Mānusatta*, nt. human state.

*Mānusika*, a. existing in the human world.

*Māyākāra*, m. a juggler.

*Māriyamāna*, pr.p.p. being killed.

*Mārisa*, Sir; (lit. me-like); a polite way of address.

*Māsa*, m. (seeds of) vetch.

*Micchā*, in. false; wrong.

*Mithu*, in. alternately.



- Mīyati*, v. to die.  
*Mīlha*, nt. excretion ;  
 dung.  
*Mugga*, m. green peas.  
*Muccati*, v. to curdle ; to  
 be free or released.  
*Muccamāna*, pr.p. drip-  
 ping with ; emanating.  
*Muñciyati*, v. to be freed  
 or released.  
*Mudhā*, in. gratis.  
*Muddha*, m. top ; head.  
*Muhum*, ad. very quickly.  
*Muhuttaṃ*, ad. a moment.  
*Mūlasatena*, with 100  
 roots.  
*Meghanibha*, a. cloude-like.  
*Mettāyati*, v. to diffuse love ;  
 to befriend.  
*Medavanna*, a. of the  
 colour of fat.  
*Medhāvī*, f. a wise  
 woman.  
*Mocenta*, pr.p. freeing ;  
 disentangling.  
*Mosavajja*, nt. falsehood.  
*Yakkha*, m. a demon.  
*Yakkhī*, f. an ogress.  
*Yajamāna*, pr.p. sacri-  
 ficing.  
*Yato*, in. wherefrom.  
*Yatha-r-iva*, in. just like.  
*Yathākathaṃ*, in. in what  
 way.  
*Yathākāmakaraṇīya*, see  
 Chapter VIII.  
*Yathākāmaṃ*, ad. accord-  
 ing to one's wish.  
*Yathājjhāsaya*, a. straight  
 in mind ; faithful.  
*Yathābalaṃ*, ad. according  
 to one's strength.  
*Yathābhūtaṃ*, ad. in its  
 real essence.  
*Yathāmittaṃ*, ad. accord-  
 ing to the friendship.  
*Yathāruciṃ*, ad. according  
 to one's liking.  
*Yathaladdha*, a. whatever  
 one has got.  
*Yathāsakaṃ*, ad. each his  
 own.  
*Yathāsukhaṃ*, ad. at ease.  
*Yad'idam*, in. to wit ;  
 namely.  
*Yamaka-sāka*, m. twin Sal  
 trees.  
*Yasagga*, nt. the highest  
 fame.  
*Yādisa*, a. what kind of ;  
 what-like.  
*Yāpeti*, v. to live by ; to  
 sustain life.  
*Yāva*, in. as far as.  
*Yāva-kīvaṃ*, in. as long as.  
*Yāvatā*, in. as far as ;  
 because.  
*Yāvatāyukaṃ*, ad. as long  
 as the life lasts.  
*Yāvatihaṃ*, ad. as many  
 days as.  
*Yāvadattha*, a. as much as  
 one likes.—am, ad. to  
 the fill.



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- Yāvad eva*, in. only for.  
*Yuga*, nt. yoke.  
*Yugandhara*, m. name of a mountain.  
*Yujjhitukāma*, a. willing to fight.  
*Yuttabhāva*, m. the fact of deserving.  
*Yuva*, m. young man.  
*Yūpa*, m. sacrificial post.  
*Yebhuyyena*, ad. mostly.  
*Yoga*, m. connection.  
*Yojanika*, a. measuring a league.  
*Yotta*, nt. a strap ; a rope.  
*Yoni*, f. birth ; specie.  
*Yoniso*, in. in the right way.  
*Rajosūka*, nt. a particle of dust.  
*Rajjati*, v. to become attached.  
*Rajjappadesa*, m. the country belonging to one kingdom.  
*Ratanavara*, nt. a precious jewel.  
*Ratanākara*, m. jewel-mine.  
*Rattandhakāra*, m. darkness of the night.  
*Rathapañjara*, m. chariot-body.  
*Ramati*, v. to take delight in.  
*Rameti*, v. to give joy ; to make delightful.  
*Rasapaṭhavi*, f. essence of the earth.  
*Raho*, in. secretly ; secrecy.  
*Rahogata*, p.p. gone into seclusion.  
*Rājagahaka*, a. belonging to Rājagaha.  
*Rājaratha*, m. royal chariot.  
*Rājāñña*, m. a prince ; of the warrior caste.  
*Rājānubhāva*, m. splendour of a king.  
*Rāmaṇeyyaka*, nt. a pleasant object.  
*Ruccati*, v. to become agreeable.  
*Rudanta*, pr.p. crying.  
*Rundhīyati*, v. to be obstructed or imprisoned.  
*Rumhaniya*, a. refreshing.  
*Rūpa*, nt. material form.  
*Lacchati*, v. he will get.  
*Laddhaguna*, m. the virtues one has attained.  
*Labbhati*, v. to be gained.  
*Labbhā*, in. possible ; allowable.  
*Lahutā*, f. lightness.  
*Lahuso*, ad. quickly ; lightly.  
*Lāpa*, m. a quail.  
*Lābhagga*, nt. the highest gain.  
*Lābhā*, in. gains.



*Lingiya*, abs. having clasped.

*Lūyati*, v. to be reaped.

*Leḍḍu*, m. a clod.

*Lokadhātu*, f. the world system.

*Lokanātha*, m. the lord of the world.

*Lokānukāmpā*, f. pity for the world.

*Loṇasakkharā*, f. crystles of salt.

*Lomakūpa*, m. pores of the skin.

*Lomaṃ pāṭeti*, to submit.

*Lola*, a. greedy.

*Vakkhati*, 3rd sing. fut. of *vac*. (to say).

*Vaccakuṭi*, f. lavatory.

*Vacchati*, 3rd. sing. fut. of *vas*. (to live).

*Vajadvāra*, nt. gate of a cow-shed.

*Vajjam*, 1st sin. of *vad*. (to say).

*Vajjā*, v. he would say.

*Vajjī*, m. people of the Licchavi clan.

*Vajjha*, p.p. destined to be killed or punished.

*Vañceti*, v. to deceive.

*Vattati*, v. it behoves.

*Vaddhi*, f. increase ; interest on money.

*Vanamukha*, nt. surface of a wound.

*Vanna*, m. virtue ; colour.

*Vañnavanta*, a. of good complexion.

*Vañnavādī*, a. extolling.

*Vatta*, nt. regulation.

*Vattati*, v. to exist ; to live.

*Vatthu*, nt. story ; site ; a thing.

*Vadha*, m. punishment.

*Vanacetya*, nt. a sacred forest.

*Vandanā*, f. worship ; bowing down.

*Vandiya*, a. fit to be worshipped.

*Vara*, nt. a boon.

*Varatara*, a. more excellent ; better.

*Vara-puññalakkhaṇa*, a. possessing the signs of uttermost merits.

*Varaṃ*, ad. better.

*Vareyyaṃ*, v. I will ask for.

*Vasa*, m. influence.

*Vasala*, m. a despicable person.

*Vasanabhāva*, m. the fact of living in.

*Vasānuga*, a. dependent ; subjected.

*Vassamāna*, pr.p. howling ; kooing.

*Vassikā*, f. jasmine.

*Vassūpagata*, a. spending the rainy season.

*Vassāpetvā*, abs. having caused to rain.



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- Vā*, (particle of disjunction,) or.  
*Vātāhata*, *a.* shaken by the wind.  
*Vādakāma*, *a.* disputant.  
*Vādaṃ āropeti*, refutes.  
*Vādī*, *a.* disputant.  
*Vā pana*, *in.* or else.  
*Vāmūrū*, *a.* having beautiful thighs.  
*Vāreti*, *v.* to prevent.  
*Vārenta*, *pr.p.* preventing.  
*Vāreyya*, *nt.* betrothal.  
*Vālaggamatta*, *a.* of the size of the tip of a hair.  
*Vāsa*, *m.* living ; practice.  
*Vāsaṃ upagacchati*, takes abode.  
*Vikulāva*, *a.* nestless.  
*Vigatacchandatā*, *f.* the fact of having no liking.  
*Vicaritvā*, *abs.* having roamed about.  
*Vicinanta*, *pr.p.* seeking.  
*Vijāyati*, *v.* to bring forth a child.  
*Vijita*, *p.p.* conquered ; *nt.* country.  
*Vijjamāna*, *p.p.* existing.  
*Vijjutā*, *f.* lightning.  
*Viññāna*, *nt.* consciousness.  
*Viṭapī*, *m.* a tree.  
*Vitti*, *f.* joy.  
*Vitthāti*, *v.* to lie.  
*Vitthāra*, *m.* details.  
*Vidhūpana*, *nt.* a fan.  
*Vinaya*, *m.* restraining.  
*Vinākaroti*, *v.* to separate.  
*Vinābhāva*, *m.* separation.  
*Vināsanta*, *a.* ending in destruction.  
*Vinipāta*, *m.* bad fall.  
*Vinodeti*, *v.* to get rid of.  
*Vinodetvā*, *abs.* having removed.  
*Vipula*, *a.* extensive.  
*Vippakāra*, *m.* change ; distress.  
*Vippaṭisāra*, *m.* remorse.  
*Vippaṭisārī*, *a.* remorseful.  
*Vippamutta*, *p.p.* emancipated.  
*Vippayoga*, *m.* separation.  
*Vippayoganta*, *a.* ending in separation.  
*Vipphālita*, *p.p.* torn asunder.  
*Vibhava*, *m.* wealth ; annihilation.  
*Vipāka*, *m.* result.  
*Vimati*, *f.* doubt.  
*Vimana*, *a.* displeased.  
*Vimala*, *a.* dirtless ; a holy person.  
*Viyākāmsu*, *v.* they explained or predicted.  
*Viraja*, *a.* taintless ; pure.  
*Virujjhati*, *v.* to contradict.  
*Virūhati*, *v.* to grow.



- Vilīna*, p.p. molten.  
*Vivatācchada*, a. who has drawn away the veil.  
*Vivata-nakkhatta*, nt. a festival in which all kinds of veils are removed.  
*Vivadati*, v. to dispute.  
*Vivasāna*, nt. the end.  
*Visattikā*, f. craving.  
*Visama*, a. uneven.  
*Visama-cakkhula*, adj. squint-eyed.  
*Visahati*, v. to dare.  
*Visamvādeti*, v. to deceive ; to break one's word.  
*Visīdati*, v. to sink down.  
*Visujjhati*, v. to become purified.  
*Visuddha*, a. clear ; pure.  
*Vissāsa*, m. trust.  
*Vihaññati*, v. to become tormented or afflicted.  
*Vihāṅgama*, m. a bird.  
*Viharitukāma*, a. wishing to live.  
*Vihassati*, v. he will live.  
*Vihamasu*, v. they lived.  
*Vihāsi*, v. he lived.  
*Vihethana-jātika*, a. used to hurt (other beings).  
*Vītipatati*, v. to fly up and down.  
*Vītihāra*, m. a stride.  
*Vīmaṃsaka*, a. inquiring.  
*Vīmaṃsati*, v. to investigate.  
*Vuccati*, v. to be called.  
*Vuttha*, p.p. rained on.  
*Vutthāpita*, p.p. ordained ; raised up.  
*Vutthāsi*, v. it shifted ; moved.  
*Vutta*, p.p. sown.  
*Vupakattha*, p.p. being apart from.  
*Vussati*, v. to be practised.  
*Vetana*, nt. fee ; wages.  
*Veditabba*, pt.p. to be known.  
*Vemattatā*, f. difference.  
*Veyyāyika*, nt. expenses.  
*Veyyāvāṭika*, m. one who arranges ; a manager.  
*Veraṃ appeti*, revenges.  
*Vesiyā*, f. a harlot.  
*Vesma*, nt. mansion.  
*Vehāsa*, m. the sky.  
*Vyagghusabha*, m. a tiger-king.  
*Vyatta*, a. proficient.  
*Vyantīhoti*, v. to become exhausted.  
*Vyākata*, p.p. predicted ; declared.  
*Vyākaroti*, v. to predict ; to explain.  
*Sa*, *saka*, a. one's own.  
*Sakageha*, nt. own home.



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- Sakata-parivatta*, *nt.* a camp made of carts.  
*Sakata-mukha*, *a.* narrow in front like the yoke of a boggie.  
*Sakid eva*, *in.* only once.  
*Sakunagghī*, *m.* a falcon.  
*Sakkata*, *p.p.* honoured.  
*Sakkā*, *in.* (it is) possible.  
*Sakkoti*, *v.* to be able.  
*Sakkonta*, *pr.p.* being able.  
*Sakha*, *m.* a friend.  
*Sakhila*, *a.* docile.  
*Sagāra*, *a.* respectful.  
*Sagāmeyya*, *a.* of the same village.  
*Saṅkhata*, *p.p.* prepared ; organized ; *nt.* a component thing.  
*Saṅkhitta*, *p.p.* abridged ; shortened.  
*Saṅkhāra*, *m.* preparation ; mental activity.  
*Saṅkappa*, *m.* thought.  
*Saṅkama*, *m.* a passage : bridge.  
*Saṅkasāyati*, *v.* to keep still.  
*Saṅgaha*, *m.* a collection ; treatise ; treatment.  
*Saṅgīta*, *p.p.* rehearsed.  
*Saccakāla*, *m.* time for speaking the truth.  
*Sacchikiriyaḥetu*, *ad.* sake of attaining.  
*Sajjati*, *v.* to lag behind ; to attach.  
*Sajju*, *in.* instantly.  
*Sañcicca*, *ad.* intentionally.  
*Sañjambharī*, *f.* attack from every side.  
*Sañjānāti*, *v.* to recognize.  
*Sañjāyati*, *v.* to arise ; to be born.  
*Saññata*, *p.p.* self-controlled.  
*Saññā*, *f.* a sign ; perception.  
*Sata*, *a.* vigilant : mindful.  
*Satapala*, *a.* weighing 100 palas.  
*Satarājika*, *a.* having many lines or streaks.  
*Satipaṭṭhāna*, *nt.* setting up of mindfulness.  
*Saddahāpesi*, *v.* he caused to believe.  
*Saddhammagaru*, *a.* holding the Norm in reverence.  
*Santa*, *a.* being ; existing ; virtuous ; righteous.  
*Santikāvacara*, *a.* living near ; accompanying.  
*Santhava*, *m.* association.  
*Santhata*, *p.p.* spread or strewn with ; *nt.* a rug to sit or sleep on.  
*Sanditṭhika*, *a.* evident to oneself ; visible.  
*Sandhāvati*, *v.* to run about.



*Sandhāvita*, (p.p. of the above); *nt.* running about.

*Sandhūpāyati*, *v.* to fumigate.

*Sannayhati*, *v.* to arm oneself.

*Sannipāta*, *m.* an assembly.—*bahula*, *a.* assembling frequently.

*Sapatti*, *f.* a co-wife.

*Sappāṭihīrakata*, *a.* well-founded.

*Sabbadhi*, *ad.* in every way.

*Sabbapacchato*, *in.* behind all.

*Sabbalokādhīpacca*, *nt.* the universal power.

*Sabbhi*, with the good.

*Sama*, *m.* peace.

*Samagga*, *a.* united.

*Samacariyā*, *f.* peaceful life.

*Samaṇasaṅgha*, *m.* the community of monks.

*Samativattati*, *v.* to go beyond; to overcome.

*Samativijjhati*, *v.* to penetrate.

*Samantato*, *in.* all around.

*Samannāgata*, *a.* endowed with.

*Samanuñña*, *a.* approving.

*Samāgama*, *m.* meeting; encounter.

*Samāgama*, *abs.* having met with.

*Samādaleti*, *v.* to encourage; to cause to take up.

*Samādāya*, *abs.* having taken up.

*Samādhi*, *m.* trance.—*bhāvanā*, *f.* practice of self-concentration.

*Samāpajjati*, *v.* to enter a trance.

*Samāpatti*, *f.* a higher stage of trance.

*Samāseti*, *v.* to associate; to combine.

*Samiñjati*, *v.* to move; to waver.

*Samitaṁ*, *ad.* continuously.

*Samīpacārī*, 3. a constant companion.

*Samīrati*, *v.* to move.

*Samudaya*, *m.* rising; origination.

*Samudācarati*, *v.* to behave; to treat with.

*Samupabbūḷha*, *a.* mingled in battle; ready to break out.

*Samupeti*, *v.* to approach.

*Sameti*, *v.* to coincide.

*Samodahitvā*, *abs.* having put in.

*Sampajjati*, *v.* to succeed; to become.

*Sampajānakārī*, 3. mindful.

*Sampati*, *in.* just now.



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- Sampaticchati*, v. to accept.
- Sampadhūpāyati*, v. to send forth steam.
- Sampanna*, p.p. endowed with ; prosperous ; fertile.
- Sampayojetī*, v. to contest ; to connect well.
- Sampareta*, p.p. tormented by.
- Samphassa*, m. contact ; touch.
- Samphusanta*, pr.p. touching.
- Sambahula*, a. many.
- Sambādha*, a. narrow ; not spacious.
- Sambhava*, m. origin ; production.
- Sammaggata*, a. walking on the right path.
- Sammati*, v. to cease ; to be appeased.
- Sammasati*, v. to investigate ; to meditate on.
- Sammāsambuddha*, m. the Omniscient One.
- Sammiñjana*, nt. bending (of a limb).
- Sammiñjita*, p.p. bent.
- Sammukhībhūta*, a. met with.
- Sammodamāna*, pr.p. being joyful.
- Sammoha*, m. bewilderment.
- Sara*, m. a kind of reed-like grass ; an arrow.
- Saranāgamana*, nt. to take refuge in.
- Sarabū*, f. a house-lizard.
- Sarīravantu*, a. having a bulky body.
- Sarīravalāñja*, nt. easing of the body ; excrement.
- Salla*, nt. a dart.
- Sallapanta*, pr.p. talking with.
- Savantī*, f. a river.
- Sasakkam*, ad. surely.
- Sassata*, a. eternal.
- Sasīsam*, ad. including the head.
- Sahagata*, a. concomitant.
- Sahajāta*, a. arisen together.
- Sahajīvī*, 3. one who lives together.
- Sahadhammika*, 3. a co-religionist.
- Sahadhammena*, with reason.
- Sahassa-maṇḍala*, a. having a thousand orbs.
- Sahasā*, ad. forcibly ; hastily.
- Sahaseyyā*, f. sharing of the same bed-room.
- Samyojana*, nt. a fetter.
- Samvattanika*, a. conducive.
- Samvasati*, v. to live together.
- Samvāsa*, m. co-habitation ; association.



- Samvuta*, p.p. controlled ; shut.—*tindriya*, a. with controlled senses.
- Samvejanīya*, a. to be remembered with grief or reverence.
- Samsāmetvā*, abs. having set in order.
- Samsarita*, p.p. wandered ; nt. wandering.
- Samsāra*, m. the circle of rebirths.
- Samsīdati*, v. to sink.
- Samharati*, v. to collect.
- Sā*, m. a dog.
- Sākunika*, m. fowler.
- Sāgara*, m. ocean.
- Sātakayuga*, nt. a suit of clothes.
- Sādisa*, a. equal.
- Sādhayati*, v. to prepare.
- Sādhucitta*, a. well-decked.
- Sādhuvihārī*, a. of good conduct.
- Sāṇipāsibbaka*, m. nt. hemsack.
- Sāpa*, m. a curse.
- Sāpateyya*, nt. wealth.
- Sāmaññaaphala*, nt. fruit of the life of a recluse.
- Sāmaṇ*, in. oneself or by oneself.
- Sāmika*, m. husband ; owner.
- Sāyanta*, pr.p. tasting.
- Sāyaṇhasamaya*, m. evening ; after-noon.
- Sāyamāsa*, m. supper.
- Sārathī*, m. trainer.
- Sāli*, m. a good kind of rice.
- Sālohita*, a. relation by blood.
- Sāvetu*, m. one who proclaims.
- Sāhāra*, a. with the revenues.
- Sāhu*, in. well ; good.
- Sikkhā*, f. regulation ; precept.
- Sikkhākāmatā*, f. anxiety for discipline.
- Singhati*, v. to smell.
- Sineheti*, v. to lubricate.
- Sindhava*, a. born in Sindh ; m. a Sindhian horse.
- Sippika*, m. artisan.
- Sirimsapa*, m. snake
- Siva*, nt. safety. a. safe.
- Siṃsapāvana*, nt. a grove of murraya exotica.
- Sīlakathā*, f. talk about morality.
- Sītibhūta*, p.p. cooled ; calmed.
- Sīlavatta*, nt. virtue and good action.
- Sukhajīvī*, a. living happily.
- Sukhāvaha*, a. conveying happiness.
- Sukhuma*, a. fine.
- Suggahita*, p.p. learnt well ; good holding.



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- Sucāru*, *a.* extremely charming.
- Sucārurūpa*, *a.* very handsome.
- Sucigavesī*, *a.* seeking what is pure.
- Sucitta*, *a.* well decked ; well painted.
- Suññāgāra*, *nt.* secluded place.
- Suṭṭhu*, *in.* well.
- Suta*, *nt.* learning ; hearing.
- Sutavantu*, *a.* learned.
- Suttappabuddha*, *a.* awakened from sleep.
- Sunikantam-nikanta*, *a.* well scraped.
- Sunimmita*, *p.p.* well erected.
- Supatittha*, *a.* having safe landing places.
- Supanta*, *pr.p.* sleeping.
- Supinaka*, *nt.* dream.
- Subbaca*, *a.* compliant ; meek.
- Sumukha*, *a.* of good features.
- Sumutta*, *p.p.* well escaped or rid of.
- Suriyuggama*, *m.* sunrise.
- Suladdha*, *a.* easily got ; well-earned ; *nt.* good gain.
- Suvaṇṇakatāha*, *m.* golden cauldron.
- Suvaṇṇadaṇḍa*, *a.* having a golden handle.
- Suvibhatta*, *p.p.* well divided.
- Susaññata*, *a.* well-restrained.
- Sussūsati*, *v.* desires to hear.
- Suhajja*, *m.* friend ; friendship.
- Suhada*, *m.* friend.
- Sūparasa*, *m.* taste of curry.
- Sūyati*, *suyyati*, *v.* to be heard.
- Seṇiya*, *m.* a guild-master.
- Setavyā*, *f.* name of a town.
- Settha*, *v.* I slept.
- Seyya*, *a.* better ; superior.
- Seyyā*, *f.* bedding ; sleep.
- Seyyo*, *in.* (it is) better.
- Seyyathīdam*, *in.* as follows.
- Sela*, *m.* rock.
- Sessam*, *v.* I will sleep.
- Sokāpahata*, *a.* tormented by grief.
- Sogandhika*, *nt.* a number with 92 cyphers.
- Socati*, *v.* to grieve.
- Soṇḍi*, *f.* the snout.
- Soṇṇamālā*, *f.* golden wreath.
- Soṇṇavālukā*, *f.* golden sand.



*Sotāpattiṭṭhala*, nt. the fruit of entering the Stream.

*Sotthi*, f. safety.

*Sobhati*, v. to shine.

*Somanassajāta*, a. joyful.

*Sovaṇṇaya*, a. consisting of gold.

*Sovaṇṇamaya*, a. golden ; made of gold.

*Solasī*, f. sixteenth.

*Svāgata*, nt. welcome.

*Haññati*, v. to be killed ; to become grieved.

*Hatthagata*, a. (something) at hand ; possessed by.

*Hatthavikāra*, m. motion of a hand.

*Hatthināga*, m. a noble elephant.

*Hadati*, v. to defecate.

*Hantu*, m. killer ; destroyer.

*Harāyati*, v. to loath.

*Hasiyati*, v. to be laughed at.

*Halām*, in. enough.

*Have*, in. surely.

*Hāyati*, v. to decrease.

*Hāsakāla*, m. time to be joyful.

*Hita*, m. welfare.

*Hirañña*, nt. unwrought gold.

*Hiriyati*, v. to become bashful.

*Himsati*, v. to hurt ; to trouble.

*Himsanta*, pr.p. hurting ; troubling.

*Hīyati*, v. to be decreased.

*Hurām*, in. beyond ; before.

*Hurāhurām*, in. from one place to another.

*Huveyya*, v. it may be.

*Heṭṭābhāga*, m. the lower part.

*Hetuso*, in. according to the causes.

*Hehiti*, v. it will be.



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